

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., March 18, 1926

NEW SERIES
VOLUME XXVIII, No. 10

We understand that certain members of the Mississippi Legislature mentioned in our columns recently as opposed to the anti-evolution bill, have since then read some extracts from the Record before the Legislature. Thank you, gentlemen, it is all good reading.

A beloved and honored brother sends us some interesting items for the Record about a good man who he says will be a candidate for a state office. It is a good letter and all he says is doubtless true; but know all men by these presents that the Baptist Record is not boasting any man for any office.

Some of those opposed to legislation against the teaching of evolution in the tax supported schools have charged that the effort is made by the ignorant. Senator Taylor showed that those favoring the bill in the Mississippi legislature had more college degrees attached to their names than those who opposed it.

The gentleman from Jackson, who reports for the Commercial Appeal, has been predicting that the Governor would veto the anti-evolution bill, but he seems not to be a successful prophet. And by the way if he would confine himself to being a reporter instead of assuming the role of editor, he might hit the spot oftener.

Brother B. A. Sellers, a son of Alabama and son-in-law of Mississippi, is living at Waynesboro and preaching to four important churches nearby. In these communities are good consolidated schools and the Agricultural High School. He is busy as a bee and happy as a butterfly. He is renewing fellowship with Mississippi pastors whom he knew in school, and finds a great and hopeful outlook in all his fields.

Pastor Gaston W. Duncan has resigned at New Albany to return to his native state of Missouri. He has done good work in Mississippi, as the new church building and other things testify. He has entered into the work of Mississippi Baptists and won his way to their hearts. Many friends will regret to see him go and will always have a warm place in their hearts for him.

The Superintendents of the Elementary Departments in our Sunday Schools will be helping their departments very materially to keep the State Convention, McComb, March 23-25 before the teachers and officers in his or her department.

If you have a teacher who has never attended one of these meetings, it will be well worth while to encourage their attendance on this meeting.

—Mrs. Ned Rice,
Pres. Elementary State League.

Mr. B. B. Hall writes to say that while he voted against the anti-evolution bill before the Mississippi Legislature he does not believe in organic evolution, and doesn't see how anybody got the impression from his speech that he did. Our reason for saying that he made that impression is that one of the most intelligent Baptist preachers in Mississippi heard his speech and received the impression that he believed in evolution. What puzzles us is to know why a man wants a thing taught in the public schools which he doesn't believe is true.

Rev. C. S. Thornton of Burns sends in two new subscriptions and is ready to pass others on to us.

The Baptist Bible Union of North America will hold its Annual Meeting in Washington, D. C., May 19-24, at The Metropolitan Church and at the Washington Auditorium. The subjects include The Second Coming, Answer To Prayer, Bible as Basis of fellowship, Evangelism, Study of the Bible, Menace of Modernism in the South, Situation in Russia, The Churches Message at Home and Mission Abroad, Have Baptists a Distinctive Message and Mission? The Beast of Modernism, The Present Foreign Mission Situation Among Northern Baptists, etc. Further information can be had by writing the Baptist Bible Union at 340 Monon Bldg., 440 S. Dearborn St., Chicago, Ill.

In a speech on Prohibition made in the Senate recently, Senator McKellar of Tennessee said that Secretary Mellon is disqualified to lead the treasury by his large interests in the distillery business and although he has transferred his liquor holding to a trustee, "it is difficult for shoemaker to change his last. Isn't it a marvelous thing," he observed, "that the temperance people of this country should work for 50 years to have prohibition laws passed and, after winning their fight, these laws should be turned over to one of the largest distillers in America, to one more interested in intoxicating liquors than perhaps any other man in the republic?"

Declaring that he had seen in the newspapers that Secretary Mellon had sold \$18,000,000 worth of his liquors, Senator McKellar said he "hoped that was all, but how he sold these liquors without violating the law himself, I do not know."

He regretted that Secretary Mellon had turned down the recommendation of Assistant Secretary Andrews, whom he termed as a "man trying diligently to enforce the liquor laws."

NOTICE

Those desiring to attend the Southern Baptist Convention in Houston, May 12th through the 16th, will please write for enrollment cards. We have 650 on hand. Mississippi is entitled to about this number of delegates. Do not wait until you get to Houston to obtain a card. Many failed to be enrolled as delegates last year because they waited until they reached Memphis to ask for cards.

We also have 400 identification certificates. Those with clergy permits will not need the identification certificate in order to obtain the reduced rates, but if you have no clergy permit you will need one of these certificates before purchasing your ticket.

Remember the Mississippi delegation may expect a Mississippi train from New Orleans over the Gulf Coast Lines to Houston. By going into New Orleans over the L. C. Number three, or over the Northeastern from Meridian, or over the L. & N., connection can be made in New Orleans to leave at night after these trains arrive and get to Houston the next morning by 8:00 o'clock, after having had breakfast on the train if breakfast is desired.

—R. B. Gunter,
Cor. Sec'y.

Pastors R. L. Breland of Coffeeville and V. E. Boston of Winona have voluntarily written highly commending the lecture by Dr. S. L. Morris on Liberty. Brother Morris is doing good work for law enforcement as a representative of the Anti-Saloon League. He preached at First Church, Jackson, Sunday night and would be acceptable anywhere.

Mr. Thomas McClelland, a deacon in Calvary Church since its organization in Jackson twenty years ago, passed away at his home last week. He was a long time member of the First Church and on the Building Committee when their house of worship was built thirty years ago. He was also for many years a member of the Board of Trustees for Mississippi College. He was a long time one of the leading business men in Jackson and president of one of the banks. His wife preceded him to the Father's House a year or more ago.

A week or so ago a young fellow tried to ride Mr. Burbank's coat tail by announcing that he was a Baptist preacher, but agreed with the infidel sentiments expressed by Mr. Burbank. The Word and Way brings the information that he has been a licensed preacher, not ordained. He has been cited for trial by his church. It is said that he was at one time a student in Ottawa University. The president of the University says he was only in the tenth grade of the academy for only six weeks, and not making passing grades while there. It is wonderful how famous some preps can become.

The people of Mississippi will approve and appreciate the action of the Governor in signing the bill passed by both houses forbidding in tax supported schools the theory that man came from a lower order of animals. The bill thus becomes a law of the State immediately. It also prohibits the use of text books teaching the theory. The legislature did not only what they believed to be right, but what they knew the people desired. The Governor has done many things which have greatly forwarded the welfare of the state in line with progressive ideas. None of them will more securely establish him in the good will of the people than signing this bill. Pressure was brought to bear on him to veto the bill, but he looked only to the interest of the state.

We receive word from McComb that the revival being held in the First Church by Pastor Mayfield, assisted in song by Brother Doty of First Church, Jackson, is meeting with a wonderful response and success. Dr. Mayfield is doing his own preaching and doing it wonderfully well. He has been at McComb several years and yet his messages still find effective lodgement in the hearts of the people. The meeting began March 7th. The morning hours were given to messages on Christian duty and fellowship. The night messages were on the subject of "Sin". No invitations of any sort were given until Sunday, March 14th. The first response was thirty-nine who came forward. The splendid membership of the First Church, McComb, have been squarely behind their intrepid leader. The praw God's people are asked in behalf of workers.

WHY LEGISLATION ON TEACHING
J. W. Cammack, Sec'y. Education Board of
Southern Baptist Convention

In view of the fact that in Tennessee and Mississippi the legislatures have passed bills bearing on the subject of what may or may not be taught in tax supported schools, and two or more other states have had similar bills introduced, many volumes are being written in the daily papers and the leading magazines on the subject of legislation and teaching. After reading much that is written on this subject, I am moved to make the following observations without any desire or effort to discuss the wisdom or unwisdom of such legislation.

First, almost all the writers who are opposing, or even deriding this legislation, and who are prophesying that it will destroy the public schools, and that it is a gross injustice to the rising generation and leads directly back to the dark ages, imply that it is a new species of legislation. Every informed reader, of course, who stops to think, knows that the teaching of certain subjects in religion, in social relations and in governmental relations, has been outlawed for many years. This legislation, therefore, is by no means new.

Second, what has forced this legislation? Most of the magazine writers lay the responsibility at the door of those who, according to their claim, are ignorant and benighted and reactionary.

What are the facts? This legislation is the direct result in large degree of the attitude of teachers in state schools who persistently go out of the way of the subject they are supposed to teach and deliberately, I do not say maliciously, attack religion, the Bible and the things most sacred in the lives of the students in their classes. In schools of all grades from the State Universities down through the High Schools, and even into the grammar grades, this practice has been going on for years. If it were necessary, I could cite from personal experience many instances where children even eight and ten years of age have been taught that Genesis is a myth and science has proved beyond a doubt that their ancestors were only animals; where University professors with fine personality and wide influence teach the young men in their classes that the wise thing to do is to get all out of this life there is in it, inasmuch as there is nothing hereafter; others teaching in state colleges that prayer is to no purpose and is largely a waste of time; others turning aside from their assigned subject to teach openly in their classes that only old fossils believe in the Bible as in any wise inspired and that Genesis is an interesting fable but that science has upset it all. These are only a few of many.

As a matter of fact, patrons of our schools have been long suffering and have turned to legislation as a last resort when it appeared that no other means could prevent the teaching of anti-religion in the schools. These patrons have been content to have a law only against teaching religion. They now find that the law against teaching anti-religion is necessary.

The prediction is ventured that within five years not a few other states will follow substantially the steps taken by Tennessee and Mississippi unless the causes indicated above are removed. The possible evils involved in this kind of legislation are recognized by many who have promoted it. They have adopted this course in self-defense.

The Committee of the Campaign Commission whose business it is to recommend the ratio of distributions of 1927 receipts for Southwide objects met in Nashville last week. Theirs is a difficult task and perhaps their decisions cannot satisfy everybody, but they are among the wisest brethren in the Convention, and can be trusted to deal fairly with all.

**IS THERE ANYTHING WRONG WITH
THE SOUTHERN BAPTIST
CONVENTION? IF SO, WHAT?**

Number One—Personal and Apologetic
Arthur J. Barton

To me it seems unfortunate that every year as we approach the annual session of the Southern Baptist Convention there should be a running fire of discussion in the papers pointing out the faults and the failures, real or fancied, mostly fancied, of the Convention. That the Convention has some of the imperfections and weaknesses incident to all human organizations we all recognize. But it is my deep conviction that it is the greatest, most democratic and most Christ-like religious body that meets in the world today, and I have attended conventions not a few both national and international.

I cannot but wonder whether some of the discussions running now in the papers are calculated to aid the Convention in "carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort, for the propagation of the Gospel". Rather it seems to me that some of them are calculated to create a sense of distrust toward the Convention and its agencies and materially to lower the morale of the denomination in its co-operative efforts for the spread of the Gospel.

Many of the things which are being said at the present time in the papers in criticism of the Convention are, as it seems to me, so contrary to the facts of history and so at variance with the spirit and purpose of our Baptist fathers in organizing the Convention that it seems something should be said from a different angle. I wonder whether it would not be better if we were to point out the blessings of God upon the Convention and its work and what the Convention has meant as an agency in the hands of God for the spreading abroad of the Gospel and the establishment of the Kingdom of our Lord in the earth for these eighty years.

I wonder if constant stressing the faults of the Convention, real or supposed, does not tend to affect seriously the interest of our people in the Convention and in the benevolent causes which it was organized to foster and which it has fostered throughout this long and eventful epoch in the history of the world and especially in Baptist life and affairs.

It was in 1889 that I attended my first session of the Convention. That is now thirty-seven years ago and I have attended nearly every session from that day to this. I was then just a lad and was apstol at Batesville, Arkansas. The good women of my church saw how much their young pastor needed more information and a larger outlook in denominational work so they made up a purse and sent me to the Convention. I am now old enough not to be considered a neophyte and I am young enough not to be considered either a veteran or venerable. I hope, however, that this rather extensive period of attendance upon the sessions of the Convention have enabled me to grasp something of its workings and spirit and will justify me in setting down in a perfectly frank and brotherly way some of the facts of history and something of my impressions of the present situation and conditions in the Convention's outlook and work.

When I first looked in upon the Convention it was meeting in the auditorium of the old meeting-house of the First Baptist Church, Memphis, Tennessee, on Second Street. As I now recall the meeting-house and compare it with my later experiences, I conclude that it would seat about three hundred people. Perhaps it would seat somewhat more. I note in the minutes of the Convention that the first recorded vote of that session shows a total count of three hundred and sixty-eight. The house was jammed and the Convention was in the throes of trying to elect

a president to succeed Dr. James P. Boyce, who had just died.

It was a proud day in my life. I had never seen anything bigger than the Arkansas State Convention, which in that day was a small affair compared with what it is now. The Convention was the most majestic, awe-inspiring sight that I had ever beheld. I stood at a distance and wondered. I then realized that all these great men like Haralson, Eagle, Kerfoot, Burrows, Broaddus, Ellis, Gambrell, Eaton, Tichenor, Tupper and the others were my brethren, that this was a Baptist Convention, therefore it was my Convention and my heart swelled with gratitude and pride that it belonged to me and I belonged to it. From that day to this I have felt that way about the Convention and all other Baptist bodies. It would be impossible for me to take a disinterested attitude or a detached position in relation to any Baptist body. From that day to this I have tried to be a thoughtful and sympathetic student of the Convention and the Convention's affairs.

A little bit later while still in the early years of my ministry I became so deeply interested in the Convention that I set out to gather the minutes of the Convention in their original form from the day that the Convention was organized. I suppose I must have put in from ten to fifteen years of earnest effort but I finally succeeded and now have as my personal property the minutes of the Convention from 1845 when it was organized, to 1925, its last session in Memphis. These minutes are all in bound volumes and are a highly prized treasure. From them I hope to draw the facts and discover the atmosphere and spirit of the Convention through the years and to set down some of these in a few brief articles which are to follow. I hope that I am justified in so doing and that what I say may contribute to the unity, solidarity and progress of the Convention in its work and may contribute to the promotion of the Redeemer's Kingdom, for the promotion of which I believe the Southern Baptist Convention is the greatest agency on this earth today.

I suppose I might just as well be perfectly frank with the reader and say that for the life of me I am not able to find the grievous faults and shortcomings in the Convention that some of the brethren seem to find. If, therefore, any brother has already made up his mind that the Convention is an extremely unsatisfactory organization and that we need to be constantly "tinkering with the machine" in order to make progress in our Lord's work, he will not find very much in these articles to satisfy his feelings. I am moved to write both because of my now rather extensive connection with the Convention, my deep conviction as to its glorious history and its efficiency in the Lord's work and because, as already hinted, so many of the things that are now being said in criticism are, as it seems to me, at variance with the facts of history and misinterpret the purpose and spirit prompting our fathers in the organization of the Convention and perpetuated by the Convention through its long history and its expanding and unfolding life.

In the next article I will deal with the occasion for the organization of the Convention and the two great principles embodied in the organization as contrasted with the policy of the Board of Managers of the old triennial Convention.

Terminal Trust Building
Kansas City, Missouri

The church at Greenville shows a healthy growth every way since the coming of Pastor C. S. Henderson. Church membership has grown nearly 50 per cent; Sunday School attendance over 25 per cent, and mission collections over 200 per cent. Congregations have more than doubled. The auxiliary societies show a healthy increase.

Thursday, March 18, 1926

THE BAPTIST RECORD

"THE PERIOD OF PAINFUL AND PERILOUS PROCESS"
C. E. Burts, General Director, Cooperative Program Southern Baptists

An educator of note, in speaking of Prohibition, said: "Prohibition is assured but we have a long way to go before its fullest results are to be realized. We are now," said he, "in the painful and perilous process. It is within the power of the patriotic citizens of America to shorten this period."

A similar statement can be made of our great Cooperative Program. The Program is assured. More than 5,000 churches are supporting it regularly and systematically and many others with irregularity. More than 500,000 of our Baptist people are giving to it regularly and systematically and the number is increasing. Among these churches are our strongest and most influential churches. Some are contributing amounts ranging from \$35,000 to \$100,000 annually.

We are, however, in the "period of painful and perilous process." Not all of our people fully understand the Cooperative Program. Others are not fully in sympathy with it. Baptists have not yet learned to cooperate in a great way. Some of our agencies and activities, hard pressed for financial support, are impatient and feel called upon to go afiel for special gifts. We are in the "period of painful and perilous process." It is within the power of our Baptist people to shorten this period if they will.

1. Let the well-informed churches and individuals give more liberally to the Cooperative Program and subordinate every other denominational claim to the worthy support of the whole Program. A pastor and church can consistently disregard special appeals when they are supporting worthily a well-rounded program.

2. By explaining the meaning and merits of the Cooperative Program. Sell it thoroughly to ourselves and to our people. Talk favorably about it. Give it a square deal in our thinking and in our support. Show the utter folly of supporting adequately our enterprises by special appeals. Compare the results of the days of special appeals with the contributions of last year, as small as they appear to be.

3. Supplement the gifts by regular contributors by a semi-annual round-up as provided for in the Cooperative Program. Let us make April of this year a period of the most universal and generous giving to a whole program in the history of our denomination.

If the Baptists of the South will give during 1926 even six and one-half millions of dollars, 25% in advance of last year, we will have gone far toward relieving the embarrassment of our institutions and activities. If for the next three years Southern Baptists will contribute \$9,000,000 to a cooperative program, our institutions and activities would be supported in a creditable way and practically all our debts, state and South-wide, paid.

Let us shorten the "period of painful and perilous process". We can if we will.

R. M. Jennings, formerly of Huntsville, Ala., becomes an evangelist of the Home Board and will locate in Memphis.

The Word and Way says that C. H. Strong, an eminent Unitarian representing the Laymen's Unitarian League, has been added to the array of counsel for John T. Scopes, and adds:

"There is no question but that he violated the law of the State and there is no question that a law that forbids the teaching of the Christian religion in the schools can forbid the teaching of any scientific system that makes light of God's Holy Book. In Tennessee they have decided to keep both the Christian religion and science that attacks the Christian religion out of the public schools. If the case ever reaches the Supreme Court of the United States we are confident that the State's action will be approved."

"THE STRATEGIC BASE"
By Geo. W. McDaniel

(Message delivered to the congregation of First Baptist Church, Richmond, Va., Sunday morning, February 28, 1926.)

Love of home is common to animals and man. It is an instinct strong in the horse and the dog. When a boy of fourteen, I was lost in a dense wood fifteen miles from home. Clouds obscured the sun. I was utterly bewildered. My father had told me that in such a situation my horse would bring me home. I gave him the reins and let him go as he wished. He made his way on an air line until he came to a path, followed that until it entered a road, turned in the right direction down that road, quickened his pace and soon was where I got my bearings and breathed a sigh of relief. The horse knew the direction of his home and, though tired, would go there through tanglewood and swamps.

This same instinct is in dogs to a higher degree than in horses. High up yonder in the mountains, in a two-room shanty, lives a rugged mountaineer. He has an equal number of children and dogs, seven of each. He digs his meager bread out of the unfruitful earth and kills his meat in the surrounding country where game abounds. One of his best dogs was loaned to a friend some eighty miles away. Two days after the dog's arrival at the well kept kennels, he appeared early in the morning at the humble shanty of his owner. Scant crusts to eat and leaves for a bed were the best he had ever enjoyed there but it was his home. He loved it. Intervening miles and streams were no barrier to him. An unerring instinct guided him home.

This instinct in animals corresponds to an impulse born in man. Home is the dearest spot on earth to him. It may not be attractive to others or comfortable to him, but his heart and feet turn that way because it is home. "Mid pleasures and palaces though I may roade, Be it ever so humble there is no place like home."

A charm from the sky seems to hallow it there
 Which seek through the world is not found elsewhere."

There is no exception among the nations to this love of native land. Italy is a poor country in national resources. Fuel is scarce and high. The poor eat vegetables uncooked. Many of these people emigrate to fertile and prosperous America. Their material conditions are vastly improved. Yet they long for Italy, return when they can, and have been known to die of nostalgia.

Greece is little more than a land of ruins and memories. The mosquito long since enervated its inhabitants, and strife and war have impoverished the people. But a Greek is always a Greek, loyal to Achaea.

China is old and overpopulated. Much of the land is covered with graves. America is underpopulated. Here are vast areas of untilled soil, numberless opportunities for industrial development. A legal number of Chinese enter our gates annually, not, however, to live, die and be buried in America. Their fond hope is to live again in China; in the event of death their last wish is that their remains be interred in China.

The embarrassing situation during the war on account of the German-Americans is fresh in our minds. These people who were German-born found it difficult properly to conduct themselves and many were deported. Though this government rightly demanded loyalty to itself by all residents, one could but feel a sympathy for the emotions that throbbed in the hearts of the Germans who dwelt within our bounds, and to consider how he would feel if circumstances were reversed and he happened to be a resident of Germany when that country was at war with the United States.

This love of country is the basis of patriotism. Under certain conditions patriotism is the strongest motive of man. It is admirable—

"Breathes there a man with soul so dead
 As never to himself hath said:
 'This is my own, my native land.'"

There is Scriptural authority for the natural impulse of patriotism. Israel in Egypt, surrounded by a high degree of civilization and dwelling in fertile Goshen, sighed for the small and distant land of Canaan. Why? Because it was their home, the land given by God to Abraham and his descendants. A sea, a desert and a river intervened but the cords that drew them homeward were stronger than sea, or wilderness or river.

It was the same story in Babylon. Hear the Hebrews saying: "How can we sing the Lord's song in a strange land. If I forget thee, O Jerusalem, may my right hand forget her cunning. If I remember not Jerusalem may my tongue cleave to the roof of my mouth." Zerubbabel led out a remnant who laid the foundations of the temple, Ezra followed later with a band and restored the ritual and law, Nehemiah, fourteen years later, led others who returned and rebuilt the walls. The land of their fathers, though it was covered with debris, was the magnet that drew them to itself.

Love of one's own people is strong in the Scripture. So intense was Moses' devotion to his people that he was willing to be blotted out of God's book for their sakes. Paul could almost wish himself accursed from Christ for his brethren's sake, his kinsmen after the flesh. He carried them heavily on his heart and experienced much sorrow for them. His heart's desire and prayer were that they might be saved.

The salvation of the home people should be our first concern. This is both natural and Scriptural. Our Savior declared of himself "I am not sent but to the lost sheep of the house of Israel." He commanded that repentance and remission of sins should be preached unto all nations "beginning from Jerusalem." The order of their evangelistic labors was "Judea, Samaria and the uttermost parts." All Christian history demonstrates the strategy of that order. Paul, the missionary to the Gentiles, was a master of this strategy. Upon entering a city he preached first in the synagogue. Upon leaving a group of converts he organized them and, when possible, returned to confirm them in the faith. Much missionary strategy remains to be learned by a study of Paul's method. He evangelized as he went, and he went first to his own people. He planted virile churches in cities and these radiated their influence into the regions round about.

The wisdom of this course is evident from several considerations:

1. It discharges an immediate and inescapable obligation. "He that provideth not for his own, especially those of his own household, hath denied the faith and is worse than an unbeliever." Try to escape it as we may, we are our brother's keeper. God imposes upon us the responsibility for our family and our neighbors. Success elsewhere is no compensation for failure here. Our first duty as parents is to bring our children to Christ. That duty we shirk at the risk of our own happiness and the peril of their souls. Working out from the home as a base we are to evangelize our neighbors, friends, business associates, our fellow townsmen and fellow countrymen. Jesus sent the redeemed demoniac to his own house with instructions to tell there what the Lord had done for him. Go to your homes and bring those who live with you to Jesus. If you neglect them it is worse than criminal.

2. It furnishes a force for wider, world work. Jesus confined himself mostly to his own people in order to discharge an obligation. He did it for another reason; to win and train a force for a more extensive work than he personally could do. Christianity became extensive because the Master's method was intensive. He spent three years training the twelve, developing a force upon which he could depend, and then through these trained, empowered men he multiplied him-

(Continued on page 6)

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

OUR METHODIST CONTEMPORARY

The New Orleans Christian Advocate has the following paragraph about Baptists:

"If we understand the Baptist position correctly, it is to the effect that the Baptist church represents the only existent New Testament standard of life and church organization, that immersion is the only valid form of baptism, that the Kingdom of God will not be fully established upon earth until the Baptist beliefs prevail, and that all people other than Baptists are subjects of missionary activity. The logical conclusion of such position is that nobody can be saved but a Baptist. Yet it sometimes almost seems that Baptists themselves are willing to admit the possibility of salvation for members of other churches. What troubles us is this: If the Lord will save—or permit to be saved—those who are not Baptists, how can the Baptists continue to maintain that they alone are complying with the conditions of salvation?"

Now this is just another case of "seeing men as trees walking". Most of the things here said about Baptists are true. We do believe that a Baptist church, not the Baptist Church, is according to the New Testament pattern, that immersion is the only way in which anybody was ever really baptized, that it is still our duty to make disciples of all nations, baptizing them and teaching them to observe all things whatsoever Jesus commanded. But the logical conclusion with us is not that nobody can be saved but a Baptist. The trouble with our good Methodist contemporary is that its major premise in the argument is faulty though not openly stated. Baptists do not believe that salvation is secured by obedience to New Testament teaching. Evidently The N. O. Christian Advocate does think that salvation is dependent on obedience, and therefore that a person who is not baptized is not saved. That may be good Methodist doctrine, but it is not Baptist doctrine, nor New Testament doctrine. We teach and believe that "by grace are ye saved, through faith, not of yourselves, but the gift of God; not by works". The only reason that the Advocate charges that Baptists think nobody is saved but Baptists, is the mistaken notion that Baptists like Methodists make salvation depend on obedience.

AND OFFERINGS

The worship of the Jews was always expressed by, and accompanied by, gifts to God. More than once are they told they are not to appear before the Lord empty. They had a system for the support of their spiritual leaders that permitted and required assistance from all the people, and which equitably distributed the responsibility for religious maintenance among the rich and the poor. The tithe put all classes upon an equality. A tithe was expected of everyone. If he had

much it was easy for him to give it. If he had little there was no hardship.

But beside the one tenth which every Israelite was required to give, there was a provision for offerings which enabled every one, without constraint of law, to show his love and gratitude to God in a way that was voluntary and personal. These were called offerings, and being voluntary they were the truer measure of one's loyalty and love to God. They could be given in any amount or might be withheld at the will of the worshiper. It is easy to see how the offerings were the best evidence of one's personal devotion to God nad the measure of his gratitude.

It is this voluntary offering which is the true expression of religion. The religion of Jesus transfers the motive power from without us to within us. This is its true characteristic. It is not what is exacted of us, nor what is expected of us, but what we do of our own free will as acted upon by the Spirit of God. If the Love of Christ constraineth us, then are we rendering a Christian service. If the same love that moved Jesus to do what he did is active in us and energizing us to give it expression, then indeed are we new creatures in Christ.

To be sure the whole motive behind the giving of the tithe is now different in Christians from what it was with the Jew. It is not now a matter of law. It has been shown to us by the teaching in the Old Testament that it is the will of God; and the Christian can say with his Lord "I delight to do thy will, O God". It is no longer drawn from us by legal enactment, but produced in us by the law of the Spirit of life in Christ Jesus. We accept the tithe as the will of God and give it ungrudgingly and joyously. And God still makes good his promise of blessing upon us.

But God does not limit us to the tithe. He still leaves the way open to offerings, with the last penny as the limit. He does not demand it; he allows you and me to say whether we love him and how much. Our ordinary every week and every month's giving tends to become mechanical and unconscious, and so without any will or emotion. But God always leaves the way open to us to give consciously, voluntarily, that is by special act of the will, or under the impulse of a spiritual emotion.

It seems that just such an opportunity is provided for us in the special days in our churches and Sunday Schools for unusual offerings. Such an occasion is given us this month, the 28th of March, to express our love and gratitude to God by giving to help send the gospel to others for whom Jesus died. As it is a special offering it calls for a special act of will to do the will of God. Or to express it otherwise it allows us to show our love to God, and to give expression to the constraining love of Christ which is within us.

We are having now a good deal of earnest inquiry and honest questioning about the practical working out of the budget idea in the churches. Will the thorough testing of the budget fully do the work and supply all our needs? Will the preaching and teaching and practice of the budget develop the spirit of Christian liberality in all of our people? Do we need something more to reach and educate the people? Various answers may be expected. If there is a weakness in the budget plan, here is a good place to fortify it without injuring it. Some people may not be able to take in the whole budget with one mental grasp. Here is a place where they may begin with a fraction of it. This 28th of March is Missionary Day. Only two objects, namely: Home and Foreign Missions, come in for consideration. These make their definite appeal to us, and the opportunity is given us to give expression to our love to God and our genuine Christian interest in the eternal salvation of lost men. If there is a second mile it may be that we now have the opportunity to go this mile in fellowship with the Lord Jesus.

WHEN THE WALLS OF JERICHO FELL

We read in the Book, "By faith the walls of Jericho fell down—after they had been compassed about for seven days". There are people who read only a part of a sentence and think they have fully interpreted the scripture. For example, you will hear people quote this passage thus: "By faith the walls of Jericho fell down", and they stop right in the middle of a sentence. There are others who will begin in the middle of the sentence and read it thus: "The walls of Jericho fell down after they had been compassed about seven days". Not only so but one party who starts at the beginning and stops in the middle, and the other party who starts in the middle and omits the first words will get their razors out and begin a battle royal for the defense of the truth. It is well for us to remember that all scripture is given by inspiration and we had better get it all in when we arrange our artillery for a fight.

It is a fractional faith that makes factions. If we can take it all in, all the truth and all the commandments of God there will be no difficulty in getting together. The "unity of the faith" means primarily the completeness of faith, including in our faith all that is taught in the Book. The result of this will be an inevitable getting together of people who believe and accept the whole Bible. But back to the particular scripture in hand.

We had better tie the ends of this scripture sentence together: By faith the walls fell, when they had been compassed about. If there had been no faith the walls would not have fallen. If they had not been compassed about they would never have fallen. They fell because of faith. They fell when they were compassed about. And immediately we begin to organize our theology around the one or the other. Is it not better for us to study the Bible first and fix up our theology afterward? Is it not better to get our theology from interpreting the Bible, rather than interpret the Bible in the light (or shadow) of our theology?

Now if God puts two things in a single verse of scripture had we not better leave them there? What God has joined together, let not any man put asunder. The truth of it is you cannot separate these two things, faith and compassing the walls, without destroying them both. They are closer than the Siamese twins. James says they are related as body and spirit. Faith may be expressed in an oral confession, a better way to express it is in doing what God commands. It is not merely an expression of faith; it is an act of faith; it is faith embodied.

Did you ever see a turtle without a shell? There is no such animal. And you will never see faith without its being embodied in acts of obedience. There is no such animal. If we want the walls of Jericho to fall, we had better start the march around them. They will never fall before the faith that sits still and looks at them. "Why cryest thou unto me; speak to the children of Israel". It is their move. "Why call ye me Lord, Lord, and do not the things which I command?"

The means employed may seem utterly inadequate to the results desired. They may seem to have no relation to the object sought to be achieved, but if God commands it to be done, let's get at it and he will see to the results. It may seem a hopeless task to bring a lost world to the feet of Jesus and the knowledge of his salvation; but if He says for us to go, we have no alternative. The little that I can give toward the spread of the gospel may seem so small as to make the task of saving a lost world impossible. But if God lays upon us the duty, or to put it in the more Christian way, if he invites us to any share in his gracious and glorious purpose of saving the world by the spread of the gospel, then my faith in Him is embodied in the offering that I bring.

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Thursday, March 18, 1926

THE BAPTIST RECORD

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If we pray as he taught us, "Thy kingdom come", then we have no alternative, our faith in the right of his command to go forms itself in my willingness to obey. His promise to be with us to the end, his assurance of His possession of omnipotence will bring our faith to embody itself in obedience to his high commission. The man who says he has faith in Christ who does not obey his commission to preach the gospel to the whole creation has got something which he has misnamed faith. And let us be sure to bear in mind that the walls of Jericho have always fallen when in faith we do as he has bidden us.

Dr. John F. Purser of Atlanta, Ga., died last week. He had been sick for nearly a month, and his condition had wavered between recovery and relapse. He was taken ill just after preaching at a memorial service to Dr. W. W. Landrum. Dr. Purser was born in Copiah County, Mississippi, was educated at Mississippi College and spent a large part of his early ministry in his native state. For many years he and his brother, Dr. D. I. Purser, worked together as evangelists with great acceptance. His brother afterward made his home in Alabama and Dr. John Purser became pastor in Atlanta, where he was also president of the Home Mission Board for many years. He was one of many good preachers in his family by whose labors the world has been blessed and by whose going it suffers loss.

Somebody who keeps his name concealed sends us an editorial of the St. Louis Globe-Democrat on Freedom Of Education in which approval is given to a reported resolution passed by the Department of Superintendence of the National Education Association supposed to condemn legislation against the teaching of evolution in schools. The resolution says:

We rely confidently in any conflict between truth and error, upon that divine wisdom that has endowed the human brain with the power to think and reason. Only that education can be free which provides under conditions appropriate to the age of the student complete liberty to seek the answer to any honest question.

We would respectfully remind our fellow-citizens that while legislation seeking to control the subject matter of the curriculum may impede educational progress, it has not the power to alter, modify or set aside any immutable law of nature, of science or of God.

Several remarks are in order.

First this resolution is quite mild and perhaps for that reason got by. Everybody knows how easy it is to manipulate a thing of that sort through a convention when people do not care to raise a disturbance. It says nothing about evolution; and would apply as easily to liberty to teach birth control or miscegenation or free love or treason against the government, bolshevism, anarchism or anything else as it does to teaching evolution. Did these superintendents mean to open the curriculum of the public schools to all of these things? Is there no limit to what may be put into the school curriculum? This question of freedom is one that some people do not seem to understand. Is everybody free to teach and to do anything he chooses without any limitation to be put upon him? If there are limitations, who but the legislature has a right to say what these limitations are? Does not the legislature represent the will of the people?

Again freedom to investigate or to believe, and freedom to teach are two different things. Nobody is seeking to put any limitations upon investigation. But we do propose that the people through the state legislature shall put a limit upon the matters that are taught our children. Must a man be compelled to have to send his children to school and pay the teacher to teach his children what he believes subversive of his religious faith? Let him teach it to somebody else, but not be paid by taxes of the man whose faith it contradicts. No, legislation does not set

aside some law of nature. But the suggestion assumes that evolution is a law of nature, which many people deny and nobody has proved.

SOUTHERN BAPTIST HOSPITAL OPENS

By Louis J. Bristow, Supt.

After nearly two years construction period, the Southern Baptist Hospital in New Orleans received its first patient Monday, March 8th, 1926. Appropriately enough, the first patient was a Baptist, the wife of a Baptist preacher and professor in the Baptist Bible Institute of New Orleans.

Patients have been coming in rapidly, far exceeding the expectations of the administrative force.

The formal dedicatory services will be held Sunday afternoon, March 14th in the chapel of the Hospital. The dedicatory address is to be made by Dr. W. W. Hamilton, pastor of St. Charles Avenue Baptist Church, New Orleans, and the dedicatory prayer by Dr. John Huff, pstor of First Baptist Church of this city. The opening prayer of this service will be made by Dr. J. E. Gwatkin, who served on the first committee ever appointed to consider the advisability of establishing a Baptist Hospital in New Orleans.

—Louis J. Bristow.

CLASSIFYING CHRISTIANITY BY THE DOLLAR MARK

W. J. Epting

There has been in the past a tendency to immortalize the church that was rich in money and to classify them by their gifts rather than by their piety. There are many large worldly churches lauded to the skies just because they have money, education, and influence. A worldly, card-playing, dancing, Sunday golf-playing, society crazed bunch are a disgrace to the cause of Christ they profess and their money and education and social standing can never atone for the worldly, ungodly influence they exert.

The church composed of poor, pious people should be commended more than the one composed of educated, dancing, society loving, worldly minded irreligious pretenders. Abraham was a rich man but he put God and his work first. Moses was an educated man but he never quibbled on how man came into existence, he believed in the unerring word of the living God, nad did not resort to world schemes and world methods in seeking to deliver Israel, he believed in a blood deliverance and in conforming to God's revealed plans.

Elijah was a man of great influence but he did not hesitate to condemn the sins of King Ahab as readily as the sins of the poorest inhabitant of the land. There are professed Christians in our day that know how to serve punch, play cards, do the Charleston, tickle-toe, and bunny hug, that do not know the meaning of Christian living. There are church members who can tell you the number of cards in a euchre deck that could not tell you the number of books in the Bible to save their life.

Christianity is not in what you know, or what you profess, but in what you are. You are not a Christian because you made a profession of religion, or joined a Baptist church and were baptized; you are a Christian because you repented of sin and trusted in the blood and righteousness of Jesus Christ for your salvation. If you are saved Christ is in you the hope of glory, not around you, but in you, and what is in your inner nature will reveal itself in the things you love, enjoy, and seek.

The time has come when our Christian standards must be raised, church discipline must be restored, and the god of mammon must be defeated. We must not worship at the shrine of human greatness and power but at the feet of our Divine Lord.

BAPTIST CONVENTION BULLETIN

R. B. Gunter, Cor. Sec'y.

Reverend S. G. Posey, Pastor of the First Baptist Church, Biloxi, writes as follows concerning the revival meeting which was recently closed by Brethren Kyzar and Canzoneri:

"I have nothing but commendation and appreciation for the work of Kyzar and Canzoneri. They are a great team and in the right place. The meeting closed in a fine way. We had probably the largest ingathering ever experienced by this Church in one meeting. Certainly this is true so far as recent years are concerned and I believe that the meeting struck deeper in the undercurrent of the Church life than we realized at the time. I am convinced now that we were fathoming the deep waters. I am still looking for and praying for a spiritual wakening of the entire organization. I believe that it is on the way.

"I am anxious that all churches over the State will take our State Department of Evangelism seriously and cooperate with these brethren in a great campaign of soul winning this year. I am convinced more and more that failure in any Kingdom enterprise has its source in a lack of zeal for lost souls. We might as well admit today as a people we are not making that the main thing in our churches, and the sooner we get back to it, the sooner will God give the blessing we need—a genuine revival."

The First Church at Biloxi is resuming work on their building and hope to have it completed and furnished by June 15th. They have a building which would do credit to a town of several times the population of Biloxi. But it is going to be needed in this rapidly growing city.

The engagements of our Evangelistic Force are as follows:

Brethren Kyzar and Canzoneri have all their time taken until November first. Brother Johnson has the following engagements:

April 7-21.....	Como
April 22-May 1.....	Tchula
May 26-June 3.....	Byhalia
June 6-20.....	West Laurel
June 27-July 9.....	Darling
July 11-August 8.....	Smith County
August 10 for ten days or two weeks.....	Drew or nearby
August 22-September 12.....	Grenada County
September 12 for two weeks.....	Fulton

Canton Church

Reverend J. J. Mayfield, Pastor of Canton Church, is pleased over the cordial reception given to him and his family. The pantry was more than filled; the auditorium, he says, cannot seat the congregations without bringing in chairs from the Sunday School rooms. The people are very responsive to his appeals. There have been thirteen additions to the Church already. The Sunday School attendance is 273. He is very hopeful of the future of the Church.

Pickens Church

The Churches at Pickens and Camden have succeeded in securing the services of Brother B. F. Collins, who is now on the field. The Churches are delighted with his services. He is a graduate of Carson Newman College, Tennessee, and also of the Southwestern Theological Seminary. "He comes worthy and well qualified". We are glad to have such a man added to our Mississippi force. It is gratifying to know that our college and seminary graduates who are becoming pastors of the churches today are enthusiastic for a denominational and missionary program. The churches are taking on new life as these brethren are taking the lead. We welcome Brother Collins into our midst.

(Continued from page 3)

self many times. Looking back upon it all we can see and appreciate his strategy. Alas, that we do not always employ that strategy in our missionary enterprises!

3. It furnishes to the world a demonstration of the virtue and vitality of our religion. The ablest argument we can make for Christianity is to reproduce it in our dives, houses and homeland. Lives free from self-seeking, untainted by worldly ambitions, uncorrupted by sordidness; lives animated by the spirit of Jesus, who came not to be ministered unto but to minister, who lost no time in resentment because he felt none, who suffered wrong but did no wrong, and who poured out his soul unto death such lives will tremendously impress anybody, anywhere.

More eloquent than language, more convincing than logic, is what you are. Here is a Christian home in the Southland. Several foreign students enter that home as temporary guests. Some of these students are Buddhists, some converts of the missionaries, and some are adherents of no religion. They have all heard related the excellencies of the Christian religion. They are observing and inquisitive. What do they see? What impression do they receive?

They see that the father is the priest in his family. He reads the Word of God and leads in prayer. The wife is gentle, amiable and devout. The children respect parents and revere the Savior. The conversation is easy, stimulating, ennobling. The atmosphere in that home is fresh, invigorating. The light that shines in it is undiminished by suspicion or distrust, malice or antagonism. That home is a living demonstration of Christianity. Its impression is favorable, effective and lasting.

Just today a gentleman, new established in the faith, and the director of an important business, told me that he owed his moral stamina and religious activity to the influence of a good deacon in whose home it was his fortune to live as a youth when he moved from the country to the city.

Broaden the application to the state and nation. See how, by Christianizing the Southland and America, we may demonstrate to the world that Christianity is the superior religion. We must exemplify in America a spiritual religion if we would greatly influence pagan peoples towards Christianity.

All of this has peculiar application to this day which is the beginning of the W. M. U. Week of Prayer for Home Missions. We are to think about our Southern Baptist territory. Here is non-Catholic Christianity's fairest prospect. European ideals do not yet control our civilization, foreigners are in a minority, the Negroes are predominantly Baptists, and we have the best opportunity on the globe to inculcate the principles and establish the ideals of Jesus Christ. The South is the most strategic base from which to evangelize the nations. An army is no stronger than its base of supplies. The general staff looks carefully to its base. It must be well located, amply supplied, continually reinforced with provisions and men and in direct communication with the men at the front. Such are the tactics of carnal warfare.

Our weapons are spiritual and our conquest is the hearts of men. But the same principles apply to us. To conduct an extensive and sustained missionary campaign abroad, we must provide an adequate missionary base at home. We seek to develop virile churches not for the glory of having such churches but that these churches may bless others. We seek to strengthen Home Missions in order that we have have in the South a force in men and means sufficient to execute in all its completeness our Lord's last command.

Graven on Senator Ben Hill's monument in Atlanta are these words: "Who saves his country, saves all things, and all things saved will bless him; who lets his country die, lets all things die, and all things dying curse him." To

save the South and America is a long step toward saving the nations of earth.

SIX GREAT SERMONS

Our very modest editor made mention last week of an enjoyable pastors' conference held in the Baptist pastorum of Hollandale, and also of a series of sermons which were to follow by what he was pleased to call "imported" brethren, his own sermon being the first of the series.

The conference he mentioned was indeed enjoyable, and to have all the resident pastors of the Deer Creek Association as guests was a pleasure not soon to be forgotten by myself and wife.

The sermons, or religious addresses as we called them, were all truly great, and the visits of Brethren Lipsey, Vick, Gunter, Greenoe, Caswell and Marriner, were greatly enjoyed by our people. Every man of them was at his best, and our attendance was fine considering a regular epidemic of "flu" which was raging in our community at the time.

Very greatly did we appreciate many visitors from Rolling Fork, Anguilla, Delta City, Arcola, Leland and Greenville, and the special music furnished by the three last named churches surely did delight our people, and we are left greatly indebted to them for that enjoyable and inspirational feature of the services.

So long as my people remember all those great sermons it will be embarrassing for me to preach for them, and what can I do? I can not ask them to try to forget them, and yet so long as they remember them I shall have to preach in their shadows.

—B. F. Whitten, Hollandale.

BEECH BRANCH CHURCH—OR "ON SUSTAINING AN EXPECTATION"

C. E. Burts, General Director, Cooperative Program, Southern Baptists

The old Beech Branch Church, in Savannah River Association of my native State, had a rule on its church books years ago requiring each male member to answer to roll-call on the third Saturday. Any male member failing to answer to roll-call was waited upon by a committee. If he did not give satisfaction to the committee he was cited to the church, and if he did not give satisfaction to the church he was turned out. The story goes that old Brother Brunson, in later years the leading and most influential member, had been turned out thirty times.

Now, this church had an expectation of its members and sustained the expectation.

I would not fully approve of this course for our churches today, but as rigid and possibly as unwise as Beech Branch Church was in the matter of discipline, it was more consistent than many of our churches today which expect nothing at the hands of their members in the matter of church attendance or the financial support of the church. Few churches are failing in the matter of enlisting their members in the support of the church where there is a sustained expectation.

Great significance should be attached to the matter of sustained expectation. Most of us as members of a family, and certainly as members of a church and denomination, do just about what we are expected to do, provided this expectation is sustained in a wise way. I am grateful for the memory of a father and mother who expected of me that I be honest and industrious and that this expectation was sustained by example and precept and sometimes by wise and righteous chastisement. Literally hundreds of thousands of our church members are delinquent in the matter of church support because little or nothing has been expected or such expectations have not been sustained. I am thinking especially now of the financial support of the church.

I dropped into the church office of one of the leading churches of the South,—one of the

"First" churches—not long ago. I found a stack of church envelopes in the office ready for the annual distribution. I asked the secretary how many cartons had been provided. She said, "700." I asked again, how many members of the church? She said, "More than 1,300." I said, "What about the other more than 600?" "Well," she says, "we hardly expect them to contribute with any degree of regularity and we do not waste envelopes on them." Of course they will not contribute regularly! It is unworthy of a pastor or an official of a church to assume such an attitude toward any member.

My appeal in this brief article is for us in our local churches and throughout our denominatio to create an atmosphere of purpose, initiative and service, together with a sustained expectation which will lead our people everywhere to a more active and regular support of our churches and denominational enterprises. I have grave fears that we are developing an irresponsible type of Christianity. I call not only upon pastors, but the heads of institutions and activities, to help everywhere to sustain the expectation that our people support the Cooperative Program.

Our great collection in April will succeed to the extent to which our denominational agencies, together with the local church, really expect something at the hands of all the members and wisely and effectively sustain this expectation.

I repeat it, our members will do about what they are expected to do, provided the expectation is sustained.

Booneville Notes

The fourth Sunday evening in February the services were given over to the Auxiliary Organizations of our W. M. U. Fifty of our fine young people took part in these exercises including the little Sunbeams, the active Royal Ambassadors, the interesting Junior G. A. girls, the cooperative Intermediate G. A. girls, the beautiful Y. W. A. ladies and the dependable young men. Miss Fannie Traylor's heart-searching and inspiring message made our program complete. Long will her illustration on consecration remain with us.

The Baptist Record is making its weekly visits into the homes of our members. We all like to read it. We can't understand how we have done without it as long as we have in our church. The paper is getting better. We notice that less space is being given to side issues and more is being given to the main part of the Kingdom Program.

The year is not far spent but we can already see that the single budget is the best plan of financing our church. Not only has it provided for our local expenses but it has put more than four times as much into the channels for the Denominational Program during January and February as was done by the duplex system during the first six months of 1925. We believe that if God's people will provide for outside causes first that there will be more for the local work. That is the very nature of our religion anyway.

We are looking for Brother Byrd on Sunday, April the eleventh and week following. With him and his helpers we look forward to a week of information and inspiration. Brother Byrd makes the right kind of tracks wherever he goes. We want him to make a few for us so we can get off right up here.

Booneville is really in Mississippi!

—C. J. Olander.

The article in last week's Record on "Divine Healing", was by Pastor W. A. Jordan of New Orleans. We are sorry that in some way his name was omitted.

Evangelist R. G. Bancom was in a meeting at Brooksville, Pa., in which 77 were added to the church, 65 of them by baptism. He is now in a meeting at Brownwood, Texas.

Thursday, March 18, 1926

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Finishing Up!

The most urgent and imperative thing before us now is the completion of the Every Member Canvass for 1926. March and April will soon be gone, which will bring us close to the meeting of the Southern Baptist Convention, May 12. What we do must be done quickly. We should make the rest of March and the month of April Epochal by throwing ourselves into the task of finishing up the 1926 canvass.

The last two weeks have brought the number of churches pledging to the 1926 Cooperative Program near the 300 mark, and the total pledges considerably above \$208,000.00. This is a better showing to date than for this time last year, but far below what it should be. We should have at least 500 churches reporting and a total pledge of \$400,000.00 by the first of April, and certainly this much should be subscribed by the last of April.

I am persuaded that many associations have been negligent in reporting their canvass, and I know that many churches have. An information card was sent to every pastor in the State some two weeks ago, and every card should have been promptly returned, but many of them have not been. The information desired is important. Its purpose is constructive, and essential to the progress of a better financial system among our churches. We do not believe that it would do violence to any pastor, or church, to furnish us with the information desired on the card sent out. We believe that it would greatly stimulate the work we are trying to do. We believe you would feel better by returning this card, and thus assist us in the spirit of cooperation to promote the cause of our Lord. Why not return the card, and thus set a good example in the work of cooperation? Let's get together, and thus demonstrate to the world the principle of democracy.

What Others Think About the Budget

We put on the Budget one year ago, and no program that we have ever tried has done as much to enlist members, solve financial problems, and has increased activity in every department of our church. And, in conclusion, I want to say that we are not "putting on", but "staying on" the full budget plan, which we believe is the Bible plan of financing the Lord's work.

Sincerely yours,

J. C. Everett,
San Antonio, Texas.

Can Country Churches Work the Budget Successfully?

This question is being asked in many quarters, and the question suggests a doubt on the part of those who ask it. Indeed, many will positively deny that country churches can work the budget successfully. There is no further room for doubt in this matter, and denials always bespeak ignorance of the fact that the Budget is already being worked successfully by many half-time and fourth-time churches in Texas. In the Soda Lake Association there are several fourth-time churches that are now on the budget working it with unusual success. The secret of the success of the churches, which are using the Budget, is three-fold:

- I. The associational organization is on the job helping to secure the right kind of cooperation.
- II. They have a pastor who is up on the Budget and who believes in the Budget, and is strong in his leadership on all lines.
- III. Offerings are received through the Sunday School every Lord's day. So the Budget

works in the pastor's absence. The membership of the churches is made up of the farming class, who have found it not impossible, or impracticable, to practice the Scriptural method of giving.

These facts should answer finally and affirmatively the question, Can Country Churches Operate The Budget?

It is not a question of whether the Budget will work in the city, or country, churches. The question is: Will we work it? There is not a church within the bounds of our State, be it ever so small in membership, but what could successfully work the Budget if the pastor and church wanted to. It all depends on the willingness of both the pastor and the church to try it out.

If the Budget is working as it most assuredly is in five thousand of our Southern Baptist churches will it not work successfully in all the twenty-eight thousand? We believe it will. We know it will. Apply the adage of the old woman, who kissed the cow, and then added: "I will try anything once". Suppose you try it once. If you do you will never return to the old system of unsystematic and spasmodic, mostly spasmodic, giving.

Notice!

LET US HAVE YOUR ORDER FOR THE BIBLE STUDY COURSE TRACTS AND THE CARDS FOR THE DAILY BIBLE READING. WE HAVE A GOOD SUPPLY OF THESE ON HAND, AND EVERY PASTOR SHOULD AVAIL HIMSELF OF THIS OPPORTUNITY BY USING THESE TRACTS.

BAPTIST WORK IN ITALY

By the Rev. W. K. Landels

(The Rev. W. K. Landels was formerly connected with the Baptist Missionary Society of London, but is now associated with the Foreign Mission Board of the Southern Baptist Convention. He has lived and worked in Italy for many years.

—J. H. Rushbrooke.)

That we are passing through difficult times in connection with our work in Italy will be easily understood by the reader. The anti-clericalism of some years ago, under the present Government is dead, or at least apparently so, and as a consequence the influence and power of the Catholic Church have greatly increased. Although the authorities treat us with toleration and courtesy, we do not enjoy the full liberty of former days. In accordance with the teachings of the Gospel, we have naturally to submit to the present state of things, and as far as in us lies, sustain those who are in power.

It is a noteworthy fact that under the new conditions many of our churches have been enjoying much blessing, and for this we are grateful to God. When difficulties arise men become stronger and more faithful to principle. The churches of Turin, Florence, Rome, Civitavecchia and Napoli are stronger than they ever were before. In certain districts we have had some persecutions from irresponsible persons, which would certainly be condemned by the authorities.

We have now some fifty churches scattered all over the country with about 3,000 members. In the year 1924 the number of baptisms, 214, was larger than it had been for many years before, and this year as far as we can foresee the number will be about the same.

From many places, where the Gospel has never been preached, we are receiving calls. It is a great grief to us that on account of the smallness of our staff we cannot always take advantage of these opening doors. We have lost a

number of our men by death and otherwise, and new men have not been forthcoming to take their places. We have at present four students of theology, but it will be a year or two before they will be ready to buckle on the harness. In the meantime our ministers and evangelists have more to do than they can overtake.

Our publication department has been working at high pressure, but we have to be very careful what we write. We are running four periodicals, one weekly and three monthly; a number of valuable books have been published, some of which have been highly spoken of outside our own circle.

We have noted in our churches an increasing spirit of generosity, which raises hopes that the time is not far away when some of them at least will be financially independent, as they become fired with greater zeal for the cause.

What the future has in store for us it is impossible to say. Inasmuch as we have no political aims, it is to be hoped that we shall be left in peace to continue our work. Our trust is in God, and we therefore look forward to 1926 with hope. The Lord has done great things for us during the current year, and we do not doubt that he will do still greater things in the years to come.

BAPTIST HOSPITAL, MEMPHIS

Plans for the erection of a nine-story annex to the Baptist Memorial Hospital on Madison Avenue were announced yesterday by the executive committee of the institution. Tentative drawings for the proposed improvement have been submitted by Charles O. Pfeil and George Awsumb, architects, and the announcement of the executive committee yesterday indicated that they have been approved.

The annex, as proposed, will front 150 feet on the Madison Avenue side of the present building, connected so that every floor will be joined in both the old and new building. The estimated cost is \$300,000.

Binford Offers to Finance

The proposal almost reached conclusion yesterday when Lloyd T. Binford, member of the executive committee and president of the Columbian Mutual Life Assurance Society, offered to finance the project. It will be so financed that not one dollar will be drawn from the hospital receipts, according to the announcement.

"Every dollar that the hospital receives is to go into service and charity and not to the new building," said a member.

Provision for various commercial shops, doctors' offices, etc., will be made in the new annex. The ground floor will have six stores, which the committee hopes to fill with druggists, florists, delicatessen, barber shop, branch bank and other enterprises that could be connected with a large hospital.

Four floors will be reserved for doctors' offices. It is understood that a number of physicians of the city have spoken for space in the proposed annex. The four top floors will be divided into private rooms and such other compartments as are needed at the institution.

"The necessity for this new building arises from the fact that we only have 165 private rooms which results in them being filled to overflowing practically all of the time," said a committeeman. "We are also crowded in a number of other departments and consequently need more room."

Contracts for the new building will probably be made within the next 90 days. It is estimated that a year will be required for completion and the need for more space is becoming acute.—Commercial Appeal.

Dr. R. S. Gavin has decided not to return to the pastorate at First Church, Huntsville, Ala., but will adhere to his original plans of doing evangelistic work. His address will appear each week on page 13 of the Baptist Record.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Notes from Laurel

The Baptist women of Laurel have their eyes fixed on one date only—April 6-8. For then it is that they will have the coveted privilege of welcoming into their midst that noble band of three hundred—a three hundred that Gideon would have rushed to claim. Yes, indeed, that is exactly the way Laurel feels about those whom the Baptist churches of our State are choosing to represent them in this coming Convention of the W. M. U. Every delegate may feel as tho she had been told individually that a cordial welcome awaits her, not only by the Baptists but by Laurel as a whole—a city rightly known as "The City of Cooperation". Mississippi has many pretty towns but none that can more truly show the result of civic pride and unity of spirit. Her churches and schools are unsurpassed anywhere in the State; her library and art gallery offer opportunities not to be found elsewhere; and her Y. W. C. A. and Y. M. C. A. buildings and equipment would do justice to a much larger place. Not only are the public buildings far above the average, but the homes bespeak the life of the people in that their beauty or architecture and neatness of surroundings express the real qualities of a home-loving citizenship.

The W. M. U.'s of Laurel's Baptist churches, which have the joy of being the hostess Unions this year, are looking forward with especial eagerness to the arrival of their guests. And like all straight-from-the-heart hostesses they are exceedingly anxious to meet every need. For the information of those who are coming, the chairmen of some of the committees are named: Mrs. J. L. Williams, General Convention Chairman, will gladly answer any inquiries or give any information that will in any way be of assistance. Mrs. J. B. Jarvis, Chairman of the assignment committee, is the one to whom the names of all delegates should be sent. If this is done by every church it will be of great benefit to the ladies in charge of that work. Assignment to a home means that breakfast and supper will be served in the home. The noon hour meals will be served in the basement of the First Baptist Church, the building in which all program meetings will be held. All trains on Tuesday, April 6th, will be met by Mrs. H. S. Williams, Chairman of the reception committee. She and her co-workers will meet each one with such a cordial welcome that the feeling "it is good to be here", will be the first impression upon arrival. These ladies will take all those coming in directly to the First Baptist Churches where proper assignments will be made by Mrs. Jarvis and her committee. It is earnestly requested that all those coming through the country in automobiles report to the church immediately upon reaching Laurel. If any one is planning to spend the time with relatives or personal friends, it is still very much desired that they report to the church immediately for a full and prompt registration of the guests is greatly needed.

Miss Margaret Lackey, the dearly beloved Corresponding Secretary, was in Laurel Monday, March 8th, proving herself invaluable in making plans for the Convention. Unfortunately her time was very limited, which necessitated much

work in a short time. But when the time came that she must leave plans had been discussed and made clear and the various committees have worked this week with a greater vigor and better understanding because of her visit.

If the reader will look in this column each week this month she will learn many things that will probably interest those coming to Laurel for the Convention. There are many high points worth knowing about before arriving. Watch this page and they will be spoken of later.

—Marion Tate, Publicity Director.

Baptist Hospital Friends

(Mrs. R. L. Bunyard)

"Ye are my friends if ye do the things which I command you". We know that these Hospital friends are friends of Jesus, because they respond so loyally to the cause of His suffering and needy ones.

The past two months have been trying and strenuous months for the Baptist Hospital. During this time nineteen of the student nurses have had Mumps; five have had Flu, and three Tonsilitis. At the same time our Hospital has been overflowing with patients. Under the efficient management of our Superintendent, Miss Danewood, things have moved along smoothly, and no patient has suffered for want of attention.

During this time of stress it has been a comfort to know that the W. M. U. friends in Lincoln, Copiah, Madison, Union Asso., and Pike were proving faithful to their pledges made to Nurses' Home. The W. M. U. of Pike has led all other Associations in money and in gifts to Nurses' Home.

I wish the Starkville Y. W. A.'s could see how luxuriant their Pink Radiance looks this morning. That the G. A.'s of Terry could see how nice the trays for our sick folks look on their dainty tray covers. That the G. A.'s of Mathiston, (Miss Sue Enochs, Leader) could see how children in Powers Ward enjoy their dolls and scrap books. That the Hughes children of Lake could peep at the comfort and real pleasure derived from their splendid donation of the best books for children that I have seen in many a day.

We have other good friends that I am going to tell you about next time.

"There is a scene where spirits blend,
 Where friend holds fellowship with friend;
 Though sundered far, by faith they meet,
 Around one common mercy seat."

Week of Prayer

Utica, Miss., March 11, 1926.

Dear Miss Lackey:

Our Week of Prayer meant so much to us that we want to tell you about it for we know that our joys are yours also.

We have always observed two days of the week, but this time at the Zone Rally, Mrs. Tom Tomlinson poured out her heart to us in such a way that we went home determined to really have a Week of Prayer, so we observed each day closing Friday.

At the Rally the church school of missions was stressed and each one present felt the need so

as a stepping stone to greater interest. Our program committee worked up the Sunday program with a number of the men. They were glad to do it and were an inspiration to every one present. We are already looking forward to September so we can have another program by them.

So many of our ladies were sick but our attendance was better than it has ever been. Our meetings were spiritual, because we had time to make them meetings of prayer. Each one on program put her heart into it, so we look on the Home Board's work with greater interest because of knowledge.

We got such joy denying ourselves and putting into our Alabaster boxes for the debt. It was such a pleasure we are keeping our boxes in use. One, a mother of five little girls, the youngest three months, did her washing to have the regular price for her box. Another gave a treasured seat at Sousa's concert in Jackson. Others took from their regular household funds, others what they got from their produce—and when the money was counted we had just double any offering we have ever had. There are several boxes not in yet. Our gifts are above our pledges too. Never again will we be willing to go back to one or two days to observe the Week of Prayer.

Am enclosing a year book so you will see our program for the year. Hope you approve it.

Your influence is felt in the lives of us all. May you lead us many years more.

Sincerely, your

—Utica W. M. S.

The Winsett Evangelistic Party have just closed a great meeting at Southland, Texas. They are now at Pelacios.

Brother T. J. Latimer writes from Houlka that he is so far improved in health that the doctor says he can go back to work, and he is confident the Lord will now open up a pastorate for him. He expresses great gratitude to God for his loving kindness to him, and to the people for their favor to him during his illness. His experience proves the truth of the Word, which says, "All things work together for good to them that love God".

Mr. J. C. Penny of New York gives half a million to furnish homes in Florida for preachers who have need of them. This provision is for any Protestant preacher. Mr. Penny is a son of a Primitive Baptist preacher who was excluded from his church because he believed in Missions.

One of our exchanges has the following excellent paragraph:

"In fact, the main reason for the existence of Baptist schools of higher learning is to give Baptist boys and girls the highest type of intellectual training in an atmosphere of positive and real spiritual life and with no apology for Baptist doctrine. When a Baptist school is ashamed of Baptist doctrines and refuses to be a plant-bed for Baptist principles, it could well leave off the Baptist name."

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Davis Memorial B. Y. P. U.'s Enjoy Training School

The evening of March 12th closed the best training school that we have ever had, nearly eighty per cent of our young people took the course.

The Director, who is also writer of this article, wishes to state that he believes that our success was due in a large measure to the cooperation of our pastor. I am also glad to state that we had a splendid faculty; all rendering excellent service which was very highly appreciated by the people of our church.

At the close of our course on last evening a few short talks were made. One of which was that of Jas. B. Butler wherein he urged that all attend the City B. Y. P. U. on Monday evening, March 15, 1926.

It is expected that the Juniors will win the banner on this occasion.

It is predicted that within a period of thirty days that we will have arranged three other unions, making a total of six unions at this church.

We all have the B. Y. P. U. spirit.

One More A-1 Junior B. Y. P. U. at Noxapater, Mississippi

Since I have been the leader of the Junior B. Y. P. U. we have met every requirement of the Standard of Excellence. Although I do not take the praise for having accomplished this much in so short a time.

We are just moving into our beautiful new church that will be completed within a few weeks. We are very proud to say that we had a part in helping to erect this magnificent building.

Their Leader, —Lucy Hodges.

Gulfport Elects New Director

We have just learned that the First Church, Gulfport, has elected Mr. Luther W. Maples as B. Y. P. U. Director. He takes the place of Mr. Darby, who served so well for more than a year. We give here with a short news note clipped from the Church Bulletin: "Under the new Director, Luther W. Maples, an aggressive program is being planned and all who want to be trained for service are urged to join one of the B. Y. P. U.'s. New unions will be organized as fast as needed. A B. Y. P. U. Training Course will be conducted in the near future.

Through error the Intermediate B. Y. P. U. of Beaumont was left off the list of 100% Givers. This union is not only 100% in giving regarding the active members, but all members are systematic and proportionate givers.

We are glad to announce the issuing of the two year Bible Readers Certificate to Miss Irene Pope, now in M. S. C. W. but originally from the Verona B. Y. P. U.

Bro. W. L. Meadows of Harpersville will serve with us during the April B. Y. P. U. Conference Campaign, making a part of the eastern and southeastern section of the state. The plans for these conferences are shaping up nicely, and we will give here our itinerary within a week or two. Watch for it. We want you to attend the one held in your county.

Amory Training School

It was the privilege of your Secretary to spend the week Feb. 28-March 5 with the B. Y. P. U.'s of Amory. We had the Juniors in the afternoon, and the Intermediates and Seniors at night with good crowds and about sixty-five taking the examination. The W. M. U. served delightful lunches each evening to the Intermediates and Seniors together, and on the last afternoon the Juniors enjoyed refreshments served also by the W. M. U. Bro. Hinds, the efficient pastor, is beloved by all the members and especially by the young people. The unions are fortunate in having efficient leaders from the Director down, and we look forward to enrolling this Training Department as A-1 right soon.

State Wide B. Y. P. U. Conference Campaign

What?

A conference to be held in each county in the state for B. Y. P. U. members and interested friends.

When?

The month of April and first few days of May is the time set for this great conference work.

Who?

Every officer and every member of every B. Y. P. U. plus the Pastors and other members of every church in the county is urgently requested to attend the conference held in his county.

How?

Some representative of the B. Y. P. U. department of the state will be there to lead in the conference. It will simply be a round table discussion, taking up the various phases of B. Y. P. U. work. You will ask your questions, present your problems, and give the others the benefit of your experiences. It will be a very informal meeting to deal in a very practical way with B. Y. P. U. work. The conference in most instances will begin at 10 o'clock.

Where?

A central church in each county has been selected for the conference. You will see elsewhere the name of the church in which the conference for your county will be held.

Why?

We hope through these conferences to present the B. Y. P. U. work in a way that will help our churches

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The Discovery of John Dumos

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The interesting story of a very unusual symposium on doctrinal questions participated in by representatives of many denominations and made possible by the lavish generosity of a wealthy farmer of the Blue Grass. In the course of the sessions of a week's conferences the distinctive principles of the denominations represented are tested in the light of the New Testament, under the neutral chairmanship of John Dumos, whose identity remains a secret until near the end of the story. Fellowship, sport, and romance, in the fine flavor of Kentucky hospitality, lend color to the serious business of the gathering and punctuate attractively an argumentative narrative which makes a strong and satisfying appeal to the thoughtful reader.

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BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., No.

NASHVILLE, TENNESSEE

GOOD BOOKS

to get a new meaning of the term; to suggest new ideas, plans and means to the unions for better organization and work; to help the unions to work out any problems that may confront them; to enlarge our vision of our possibilities through co-operation; to advance the kingdom of our Lord and Master.

RESOLUTIONS PASSED BY SCOOBA BAPTIST CHURCH

Whereas, Dr. S. L. Morris has been our pastor for twelve months, until Jan. 1st, 1926. Whereas he was so well equipped for such a position, so thoroughly consecrated to his work, being an excellent preacher, a progressive pastor, loyal to his Master, to the Word of God and to every phase of our denominational work.

And whereas, his excellent wife was so efficient, such a leader in every department of work, being a help-mate indeed unsurpassed in the great qualities of a pastor's wife. Whereas, Brother Morris has resigned and will engage in other work in the Master's cause,

Be it, therefore, resolved by our Church: That we commend Brother Morris as a good minister of Jesus Christ, true to his convictions and courageous in discharge of his duty.

WANTED—Children to board by private home.

Mrs. Susan Jolly,
Chunky, Miss.

Resolved, secondly, that we most heartily recommend Dr. and Mrs. S. L. Morris to any field, where an able, aggressive defender of the faith and truth is needed. May God's blessings be upon them wherever their lots may be cast.

The financial condition of our Church, prevented us from retaining the pastorate of Dr. Morris and give him the full time.

—S. C. Trammell,
Chairman Committee.

Approved and endorsed:
G. C. Boyd, Church Clerk.

"Sedentary work," said the college lecturer, "tends to lessen the endurance."

"In other words," butted in the smart student, "the more one sits, the less one can stand."

"Exactly," retorted the lecturer; "and if one lies a great deal, one's standing is lost completely."

The B. Y. P. U. of America, co-operating with the Northern Baptist Convention, meets in Los Angeles, Cal., July 7-11.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON March 21

Jesus Dies and Rises from the Dead
Scriptural Lesson—John 19:23-30; 20:19-20.

One pauses in the presence of a crucifixion scene. The indescribable torture and the unutterable horror of this inhuman method of the execution of criminals staggers all reason, chills every noble sentiment of the human heart, and beggars the powers of all language to portray. To move within the shadows of a cross upon which the victim hangs, writhes, suffers, bleeds and dies is to move within the realm of the prince of darkness and the citizenship of devils. Only demons incarnate could impose such inhuman torture upon a fellow-being, however enormous his crime. All that is ghastly and horrible, "dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of unintended wounds" were symbolized in the cross, and realized in the victim, who was crucified upon it. Such was the death to which our Lord was doomed by the furious rage of the Jewish authorities in Jerusalem. In the brutal coarseness of their hearts of stone, they cried out, "Let Him be crucified, Let Him be crucified", and gloated in the seeming triumph over one whom they sought to consign to ignominy and shame; little dreaming that their hellish deed would transform the odium of the cross into the symbol of all that is glorious in the annals of time, and brands them with eternal infamy.

John is rather reticent of the details of that awful tragedy on Golgotha. His sensitive nature must have been well nigh crushed by the ignominy, cruelty and unutterable suffering of one to whom he was bound by the strongest and finest of human affections, whom he trusted as Teacher, Saviour and Lord, the Christ, the Son of God. John calls special attention to two groups standing about the cross on which the matchless sufferer died. These two groups furnish a suitable background to heighten the effect of the tragic scene. There were the four soldiers, the legal instruments either for the execution of the greatest of all crimes or to guard the cross lest it should be robbed of its victim. They were passive instruments, as unimpressionable as the stones beneath their feet. They were impervious to the groans of the sufferers, and beguiled the weary lingering, "by eating and drinking, and playing dice".

1. "The soldiers, therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top through-

out. They said, therefore, one to another, "Let us not rend it, but cast lots for it, whose it shall be, that the Scripture might be fulfilled", which saith, "They parted my garments among them. And upon my vesture did they cast lots. These things, therefore, the soldiers did". (Vers. 23-24.) The victim before he was nailed to the cross was divested of his garments, and these garments became the perquisites of the soldiers in charge. The case of Jesus was no exception to the prevailing practice. The wearing apparel of Jesus consisted of two garments; a loose outer garment, or toga, fastened about him with the usual girdle and its fastenings; it was large enough and of sufficient value to be worth dividing. The undergarment was worn next to the skin, reaching from the neck to the knees or ankles. This tunic was seamless from top to bottom, such as was worn usually, but not always by the high priest. Either because of its value, or its uniqueness the soldiers refrained from rending it into four parts, but decided to dispose of it by lot. They were all unconscious of the fact that, in this appeal to chance they were fulfilling a prophecy, forecasting their conduct centuries before the gruesome scene was enacted. The Psalm 22, from which the quotation is taken is understood to have a representative character which finds its fulfillment in "the righteous sufferings of Jesus Christ, leading to the universal kingdom of God". Prophecy is unintentionally fulfilled, never of set purpose. John in his detailed record of this episode does not follow the chronological order. He now turns to a more pathetic scene in the terrible tragedy of that awful day. The second group of those mentioned by John afford the setting of one of the most touching incidents in the life and teaching of our Lord. This group is composed of three or four women and John the beloved disciple.

2. "But there were standing by the cross of Jesus his mother and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman behold thy son. Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her to his own home." (Vers. 25-27.) There is some ambiguity in the language, leaving us in doubt as to whether there are three women or four in this group. There are probably four: Mary, Mary's sister Mary, the wife of Clopas, and Mary Magdalene. Mary's sister was probably Salome, (See Mark 15:40). It is not important to decide whether there was three or four. The heart of the story is in the committal of Mary, his mother to the care of

John, the beloved disciple. It was the last loving act of Jesus rendered to his mother, expressive of his tender affection and loving solicitude for her welfare. Joseph was probably dead and her sons or stepsons were either unprepared to provide a home for her. Their circumstances or their lack of sympathy and interest in the claims of Jesus may have disqualified them to care for the mother. Jesus could have conferred no greater honor upon John, nor given a signal evidence of his confidence in the beloved disciple. The endearing language employed by Jesus, "Mother", "Son", is expressive of the finest, tenderest and most beautiful of human sentiment and sanctifies forever the relation of "Mother and Son". The prompt response of John in taking Mary to his own home, as a sacred charge and high privilege crowns him as a paragon of filial affection and bequeaths to the sons of all coming generations an example worthy of all imitation.

3. We come now to the last words spoken by Jesus on the cross recorded by John only, "After this Jesus knowing that all things are now finished, that the Scripture might be accomplished saith, I thirst. There was set there a vessel full of vinegar." So they put a sponge full of vinegar upon hyssop and brought it to his mouth. When Jesus, therefore, had received the vinegar, he said, it is finished, and he bowed his head and gave up the spirit." (Vers. 29-30.) After six long hours of extremest torture Jesus was still in possession of an unclouded consciousness. He knew he had carried through to completion the Divine program of his earthly mission; a program antedating the foundation of the world, embracing the content of God's economy of redemption, and forecast by prophets and seers, symbolized in sacrificial offerings, ceremonial performances, types and shadows. The last syllable of that program was now finished; the prophetic outlook of the Old Testament Scriptures pertaining to his mission to a lost world had found its perfect accomplishment. He could now make known his awful sensation of thirst. Unmindful of himself until the note of his finished work was sounded he sought no relief from the sufferings inflicted by his remorseless enemies, and asked for no kindly ministration in that awful hour. His mention of his physical sensation brought a prompt response from the soldiers to alleviate his thirst. A potion usually provided for the crucified consisting of vinegar or sour wine, possibly mixed with some pungent and aromatic ingredient to give it flavor, was near at hand. They moistened his lips, and in that generous act were in their ignorance fulfilling a prophecy centuries old. (Ps. 69:22.) When Jesus had received the vinegar he said, "It is finished, and gave up his spirit" in audible tones commanding it to his Father. See Luke 23:46. "The cry "it is finished" is not the gasp of a worn out life, but the deliberate utterance of a clear consciousness, that his work was fin-

ished and all of God's purpose accomplished (17:4), that all had been done that could be done to make God known to men and to identify him with men." (Marcus Dods.) "It is finished" is not the despairing cry of hopeless defeat, but of triumph over the powers of evil, of victory over the kingdom of darkness.

4. Passing now over the three days of silence and mystery, intervening between the last words of Jesus upon the cross and his appearance in resurrection form, to the eleven in an upper room in Jerusalem. Within closed doors because of the fear of the Jews, the little group of eleven reinforced by the presence of other disciples, Luke 24:33. What agitation, what fears, what conjectures, what foreboding, what surmises and discussions characterized this little assembly as the report of the empty tomb and the appearance of its occupant to Mary Magdalene, and the other women, to Simon Peter and to the two disciples on their way to Emmaus, the tidings of which had just reached their ears, all so incredible, so mysterious, so positive and yet so incomplete. All these reports could not allay their doubts and fears nor calm their bewildered minds. "When, therefore, it was evening on that day the first day of the week, and when the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and saith unto them, "Peace be unto you", and when he had said this he showed unto them his hands and his side. The disciples were glad, therefore, when they saw the Lord." (Vers. 19-20.) Luke supplements John's account with one or two statements which add interest to the scene, Luke 24:36-43. The sudden appearance of Jesus in the midst of them, coming not through the doors, nor after his former manner of locomotions, and in resurrection form no longer of the material world order, filled them with terror; they supposed that he was a visitant from the spiritual world. "They supposed that they beheld a spirit." There need be no wonder, as they knew nothing of the nature of the resurrection body, nor do we, nor can we till resurrection day. "The unwanted aspect of that glorified body—the awful significance of the fact that he had risen from the dead scared and frightened them. The presence of their Lord was corporeal, but it was changed. They thought it was a spirit which was standing before them." (Farrar.) The value of his repeated appearance to his disciples after his resurrection, as a confirmation of their faith in him as the Messiah, the Son of God, the Saviour of men, depended upon the establishment of his personal identity. The absolute continuity of his being must be settled forever. The form of his appearance was not material, that might be accommodative, but his personal identity must be settled beyond the possibility of doubt. In the present state of our being we cannot apprehend spiritual forms and realities. These must come

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within the scope of our sensuous perception. The appearance of Jesus after his resurrection so that human eyes could see him were no more nor less than an accommodation in form and substance to the limitations of the disciples. "The purely spiritual body could not have been perceptible to them the form in which he appeared to them was essentially temporary, assumed for the purpose of crowning the revelation already made by convictions out of which would grow right interpretations of his earthly life and death." (Forrest.) There was an appeal to the sense of hearing, of touch and of sight.

1. He sought first to allay their terror, by a mild reproach, "Why are ye troubled, and why do questions arise in your hearts?" With this the benediction of Peace, which was a reminder of what he had said to them before his crucifixion. (John 14:27.)

"Peace" would relate, in some way, the strange form before them, to their matchless Teacher and Lord, whose tragic end had broken their hearts and sent into an eclipse their brightest hopes. It was the same word, "Peace", and the same voice, which they heard in that the upper room. "It must be He speaking to us now who spoke to us then", so the soliloquy ran.

2. After a pause, when the word "Peace" had calmed the restless tide of terror which dismantled their powers of thought, he showed unto them his hands and his side. What could confirm to this group of dismayed and doubting disciples his personal identity more absolutely than an exhibition of the wounds in his hands, his feet and his side. That there might be no ground of doubt he invites them not only to see with their eyes, but to test the genuineness of his presence and personal identity by the sense of touch.

3. This appearance of the Lord to this little assembly of terror stricken and bewildered disciples, allayed their doubts and fears, and confirmed their faith in his triumph over death and the powers of evil which sought to destroy him. "When they saw him they rejoiced, not alone because he had returned from beyond the gates of death, but because of the momentous issues which were settled for all time." (See I Cor. 15.)

"Why don't you work? Hard work never killed anyone!"

"You are wrong, lady. I lost both of my wives in that way!"—Sydney Bulletin (Australia).

First Bright Lad—"Is there a word in the English language that contains all the vowels?"

Second Ditto—"Unquestionably."

"What is it?"

"I've just told you."

A weary-looking fellow who had opened all the doors looking for work happened to see a huge police advertisement headed, "Murderer Wanted."

"Well," he said, scratching his head, "it's better'n nothing, anyhow. I'm going in and ask for the job!"

Let's Make the Most of Our BAPTIST RESOURCES

To all objects embraced in the Southern Baptist Cooperative Program there came during 1925 a little more than \$9,000,000. OF THIS AMOUNT, HOWEVER, ONLY \$4,698,000 WAS IN UNDESIGNATED, DISTRIBUTABLE RECEIPTS TO BE APPORTIONED among all the objects on the established percentages.

The result has been that those objects in the Program which did not benefit by any special campaigns and appeals are suffering acutely from inadequate financial support.

HERE'S REMEDY FOR SITUATION

How can Southern Baptists remedy the situation?

The simplest, quickest, best and most practicable plan is for our Baptist agencies to eliminate special appeals in behalf of individual causes and encourage all churches and individuals TO MAKE THEIR TOTAL CONTRIBUTIONS to denominational enterprises THROUGH THE CO-OPERATIVE PROGRAM in which every interest will share in proportion to its needs.

The amount of money Southern Baptists gave last year, if duplicated in 1926 in UNDESIGNATED, DISTRIBUTABLE RECEIPTS for all our causes, will go a long way toward relieving our present embarrassment.

BUILD PERMANENT FINANCIAL SUPPORT

A continuation of this policy, together with that of more fully enlisting and developing all our churches in the systematic and proportionate giving emphasized in the New Testament, will soon pay all our debts and provide all our agencies with the funds necessary to enable them to do their most effective work.

To a full-hearted support of this constructive policy we challenge all our agencies, institutions and churches. For this support to be most effective it must begin NOW.

CO-OPERATIVE PROGRAM COMMISSION

EDUCATION DEPARTMENT

CLARKE COLLEGE NEWS

Clarke College is in the midst of the most successful session of her entire history. The enrollment, which has already exceeded two hundred thirty, is the largest that the school has ever had. It is expected that the attendance will reach the two hundred seventy-five mark before the close of the session, as a large number of teachers are enrolling for the spring quarter.

Every phase of the college activities is doing good work. A splendid religious atmosphere prevails. The Sunday School classes report real interest and enthusiasm; the college has three A-1 B. Y. P. U.'s, all of which are doing excellent work. The Life Service Band, our newest religious organization, meets weekly, giving interesting and instructive programs and preparing a large group of young people for definite Christian service. The girls maintain an active Y. W. A. The ministers have a splendid organization known as the Clarke College Ministerial Association, which meets weekly. In this Association the ministers get training that is of inestimable value to them in solving rural church problems. Clarke College is blessed in having as Head of the Bible Department Dr. R. A. Venable, who ranks foremost among the Biblical interpreters of the South. His saintly influence among the students is well worth the time and money they spend here.

As a whole, the students are unusually serious minded and seem to be in school for a definite purpose, and as a consequence the school work is of high grade. A spirit of cooperation exists between students and teachers which has never been excelled, the students entering at all times into the college activities.

The strong commercial department is attracting a large number of students. Students can get the same business training here as at any standard business college, and at the same time be under the very best Christian environment. Some students take advantage of the opportunity of combining a literary course with their commercial work.

The music and expression departments are unusually popular this session, both departments having teachers of broad training and successful teaching experience.

The senior class of this year is composed of thirty members and ranks among the best classes that the college has ever had. The present junior class has an enrollment of eighty-five members, which indicates that next session's senior class will be the largest class that ever graduated from Clarke College.

The East Mississippi Normal will be held at Clarke College again this summer. The College Summer School will also be held, continuing for ten weeks. Proportional credit will be given for summer work as is given for the work during the regular session. Reservations are already being made for next session. Those students who expect to attend Clarke College next session will act wisely

by making reservations at an early date, as all indications point toward a record-breaking attendance next session.

T. J. Farr.

FLORIDA ANN'S FORTUNE

By Mrs. J. N. Standifer

(Continued)

Chapter VII

Florida Ann learned many lessons in economy and thrift as she watched the management of the Bryan household. These educated, refined people actually seemed to enjoy farm life. Whatever was worth doing at all they considered worth doing well. The Simmons farm had always been managed in a careless, slipshod way and poverty had stuck closer than a brother. Slowly it dawned upon her that it was not because they didn't have a "chanst" that kept them down, but their blindness to the small opportunities that came to them daily. Unconsciously she began to plan ways and means of bringing about a change in her home and achieving prosperity as had the Bryans.

Every Saturday evening Margaret, the farm bookkeeper, went over the accounts and paid each member of the working staff. Florida Ann noticed that they each counted out a per cent to be kept for a certain purpose.

"What is it for?" she asked Mrs. Bryan.

"That is the Lord's tenth, dear. We lay by for the first day of the week as the Master prospers us. No business can be carried on successfully without tithing—paying God what is due. All is His, of course, and must be used wisely and for good, but to withhold the tenth is robbery."

"We never had anything to give on our farm," sighed Florida Ann.

"Try giving the tenth first—along with your best work, and see what blessings will come," suggested Mrs. Bryan.

One morning John Bryan left in his car for a trip through South Mississippi to buy a certain breed of registered pigs from some Corn and

The Baby's Cold



Continual "dosing" with internal medicine upsets delicate little stomachs. Treat colds externally with Vicks. You just rub it on.

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Write for itineraries.

Dept. A

THE WICKER TOURS

RICHMOND,

VIRGINIA

EUROPE

Pig Club boys. He was one two weeks.

"I went to see your mother and brothers while I was at Pine Grove," he told Florida Ann upon his return.

"Were they well and do they need me much at home?" asked the girl anxiously. Letters from home were mere how-de-does and goodbyes and written semi-occasionally.

"They are all well and can get on without you, although you are missed. Mother wanted me to find out if your mother would consent for you to enter school here and remain until June. By then your broken limbs will be entirely healed."

"What did she say?"

"She was glad for you to have such an opportunity and said you must not worry about the farm work."

"But they ain't got nothin' to buy my books and clothes and other things I'll need."

"Mother will attend to that, young lady. You are going to stay and go to school every morning in our motor truck. When Ben goes in with the milk for the drug stores in the afternoon you can return. Hallie will be with you to help take care of you. Think you are strong enough to begin Monday?"

"I didn't know to go to school no more. I don't think I'd like teachin' and it don't take much schoolin' to live on a farm. I'd rather not go."

"Why?"

"I hate books."

"That is because you have not been taught to love them. An education is necessary in this progressive age for success in any line of work."

"That is true, dear," said Mrs. Bryan gently. "You will go through life handicapped if you refuse to

take an education. Make use of every opportunity to learn. I suspect you have needed help at home in your studies. You probably did not understand the lessons is why you disliked books. Won't you give me the pleasure of helping you develop your mind?"

(Continued on page 16)

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Salem

Our W. M. U. Week of Prayer at Salem, met on Feb. 28th, and continued until Friday, March 5th. Although it was not largely attended on account of the prevalence of flu, it was indeed a spiritual feast, and an uplift, and inspiration to all who did attend. Bros. Langley and Richardson made good talks, on different phases of the work, and all the members were on the program, which was interspersed by sentence prayers and our songs were "Revive Us Again", "Stand Up For Jesus" and "There Is Power In The Blood". It was clearly demonstrated that it doesn't always require great numbers to receive a "blessing", for we felt the presence of "Jesus" in great "power", for he has said where two or three were gathered together in his "name" he would be there to own and to "bless". I believe much "good" was done. \$35.00 was given to Missions.—Mrs. Ella C. Ferguson, Learned, Miss.

ORDINATION

Wineland Stone was ordained to the work of the gospel ministry, by prayer and the laying on of the hands of the eldership, on the 17th day of February, 1926.

He was called to ordination by the Highland Baptist Church, of which he is a member, which had ample opportunity to become acquainted with his piety and ministerial gifts.

The ordination council was composed of Rev. Blanding S. Vaughan of South Side, Meridian; Rev. J. C. Richardson of 41st Avenue, Meridian; Rev. Eugene Stephens of Poplar Springs, Meridian, and his pastor, Rev. W. C. McGill, Highland, Meridian; Deacons L. S. Mayo and F. W. McDonald of Highland, Me-

ridian, who after a deliberate and thorough examination of the candidate cordially recommended him for ordination. The entire approbation of the ordination council in being publicly set apart to preach the Gospel and administer the ordinances of Christ.

He is a graduate of Mississippi College, which he finished with high honors. Some church, or churches, should lay hold on him at once. I am anxious to see him get in service.

—W. C. McGill,
Pastor Highland Baptist Church.

GOOD BOOKS. BE PREPARED FOR THEM

Before you start to the McComb Convention do not neglect to set

apart some funds to invest in good books, which Bros. Lightsey and Moore will have on display in the building where the Convention is to be held. These experienced men in this line are taking special care in selecting a line of just such books as are of interest and are needed. Let the parents of the young people, who are to be there, be given a few extra dollars to use for the purchase of some of these useful and interesting books. All are invited to spend some of your time looking through this stock of well selected books. They are your books, being carried by your own Baptist Book Store in Jackson, Miss. Be sure to spend some time seeing these books.

—Lightsey and Moore.

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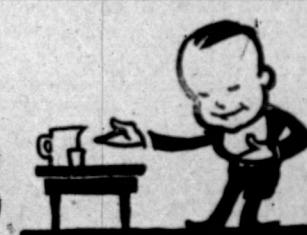
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COLLEGE COLUMN

M. S. C. W. News Notes

Elizabeth Wyse's group held a meeting on Tuesday at 4 P. M. and in spite of the rain there was a good attendance. Mrs. Willis McCahanan is their Sponsor Mother. This group decided to call themselves "The Handy Clan", and their aim is: "Know your clan; love your clan; But learn to serve your fellow man!" The group of which Dorsi Smith is the Chairman met and decided to call themselves "The Louise Foreman Club". Two other groups are scheduled to meet during this week.

The quarantine for flu still continues, and our S. S. had to be held at the Workshop last Sunday. Mrs. Savage taught the Euzelian Class, in the absence of the regular teacher, Mrs. H. H. McCahanan. It is hoped that the girls will be free by Sunday so we all may attend some of the Revival services being held there now.

In an effort to bring the Revival to the college, we are holding services at the regular noon-day prayer meeting hour. Dr. Dillard is bringing strong messages daily, and Mr. Rowland is conducting the singing. Today the message concerned "The Church", and the importance of students lining up with churches. The crowds have been unusually good.

Let In on the Secret of His Presence
I was sitting quietly in the corner near the piano in that cozy little room at the Baptist Workshop, resting my tired body in a deep, soft-cushioned chair. From that half-secluded vantage point I saw and felt what I am about to relate.

Some one was playing softly at the piano. I do not recall who it was. But I seem to remember a very sweet face of a young woman, a face that was dreamy and yet alert, a face sensitive to changing thoughts—thoughts of things near and of things far away—as she would gently swing from the strains and associations of one sweet melody to another. Her eyes seemed to be looking at the keys of the piano and yet not seeing them. She must have been praying. She was praying. And I thought how wonderful, how beautiful it is to be able to express one's sentiments of praise and prayer to the God of all harmony in the sweet, tender harmonies of music. Then, though untutored in the language of music myself, I tried to join in the prayer, which was so earnestly being lifted to God from the pianoforte.

Soon others came in. Quietly they opened the door and took their seats in the room. Silently they sat, some with bowed heads and closed eyes, others with heads erect and faces that were sweetly serious—all bearing in their visage, thoughts of God and of good. They, too, joined the prayer audibly being uttered at the piano.

A few sacred moments like these passed while twenty-five members of the Life Service Band assembled for their weekly meeting. I could have

sat for hours where I was and enjoyed every minute in that silent trysting place with God.

With a quiet, almost unnoticed gesture from the president the pianist creased her music. In low, unhurried words a hymn was announced, and softly it was sung. Then followed a chain of prayers. Brief they were, but how child-like in their simplicity and how sincere and unaffected in their modulations. Well-written minutes of last meeting were read; a few items of business were attended to with calm dispatch. And then came a talk, by the visitor.

Why do we not have more meetings of this kind among Christians? They are so restful, so different in this age of hurry and of noise. God still wants to speak to us in "the still small voice." Elijah heard it in the solitude of the mountain fastness. These young ladies heard it in the BAPTIST WORKSHOP, shortly removed from the campus of the M. S. C. W. We are people of "Like passions with him", with them.

—A Visitor.

Mississippi College Notes

Student evangelistic week is being observed on the campus this week. The efforts of the band of consecrated Christian workers to lead their fellow students to Christ are being made quietly but are proving effective. There has been already one profession of faith. The preparation of the hearts and minds of the personal workers in this campaign was made stronger by a course given the preceding week by our pastor, Dr. B. H. Lovelace. The general topic of the week of discussion was, Some Fundamentals of New Testament Evangelism.

In the recent triangular debating contests held between Mississippi College, A. and M. College, and Millsaps, M. C. won from A. and M., while losing to Millsaps. The proposition for debate was, Resolved, That capital punishment should be abolished in the state of Mississippi. Our four debaters, Mr. H. E. Worley, Mr. W. D. Allen, Mr. W. A. Hembry, and Mr. J. E. Thornton, presented their arguments in a most convincing way and showed very clearly the efficient training they had received in the regular college debating course, which is taught by Dr. Shankle, Dean of the English department.

The Baptists of Mississippi have great cause for rejoicing in the latest and biggest athletic triumph M. C. has ever had. In the recent S. I. A. tournament held at Greenville, S. C., M. C. vanquished every opponent and became Southern Basketball Champions. Only once before has such an honor come to the state of Mississippi. But the biggest cause for rejoicing lies in the way our team conducted itself while at the tournament. The good sportsmanship our men displayed and the Christian bearing they maintained have been the subject of Southwide notice and commendation. Because of these qualities exhibited by the team messages of congratula-

IN MEMORIAM

Samuel Prentiss Morris

On Wednesday morning of Feb. 24, the spirit of Samuel Prentiss Morris slipped quietly away to his eternal home. The writer, assisted by Drs. W. T. Lowrey and W. A. McComb of Gulfport, Miss., conducted the services which laid his body to rest in the little cemetery at Handsboro, Miss. No more royal soul ever lived in a human body. Having known him intimately for twenty-five years, I am constrained to make some observations of his noble life.

As often as I think of Samuel P. Morris, certain qualities of the man present themselves in unforgettable light. He was a man of remarkable singleness of purpose. He saw his objectives clearly and never wavered in his purpose to reach them. He set his heart on getting a college education and went through his Junior year. On account of impaired health he was forced to abandon his college work for some years. Regaining his health he re-entered Mississippi College and completed both the Bachelor and the Master's degrees. Following his graduation from college, he faced the problem of casting his life where it would count for most. With some uncertainty about his life work he entered the University of Mississippi to take up the study of law. While there he yielded to the divine call to preach the gospel of Christ. His life purpose being clearly defined, he at once entered the Southern Baptist Theological Seminary at Louisville, Ky., where he spent four years, completing the Master's course and doing post-graduate work.

Brother Morris held pastorates in Louisville, Ky., Vicksburg, Port Gibson, Poplarville, Pelahatchie, Brandon, and Noxapater, in Mississippi. That same singleness of purpose was evident in all his labors for the Lord. Nowhere was it more marked than at Noxapater, where he was probably doing the greatest work of his life. The crowning achievement of his labors there was the leading of his people in the building of a splendid house of worship, which was nearing completion at the time of his death.

Another marked quality in this

lation and praise for the victory have poured into the college. Indeed, great honor has been brought to the college. The letter men on the championship team are: Mr. Cohen Jenkins (captain), Mr. Pluck Berry, Mr. H. G. Laird, Mr. Joe Duncan, Mr. Bela Chain, Mr. Tommie Johnson, Mr. Joe Peeler, Mr. Louis Wilson, and Mr. C. C. Moore (next year's captain).

Thus, the Centennial year of Mississippi College continues to mark itself out as the most successful in her history.

Annual stunt night was held on Tuesday. This is one of the most

loyal servant of the Lord was a fine Christian optimism which defied discouragement. I have often marveled at the fortitude, the courage, the hopefulness with which he faced insurmountable difficulties in his work. I have seen him grapple with problems which seemed calculated to crush the most heroic spirit. Never for a moment did he give evidence of discouragement. If he weakened no one ever knew it. He felt that the Lord's command to Joshua was a positive command to him: "Be strong and of good courage." He never underestimated difficulties in the Master's work. He saw them clearly and placed himself in the hands of the Lord to grapple with them.

Another quality which was radiant in his life and labors was his absolute certainty about spiritual realities. The fundamentals of the Christian faith were as real to him as life itself. In these days of spiritual cloudiness he never lost his bearings in the fog and mists of foolish speculations and vagaries. He lived in an atmosphere of certainty beyond the border-line of spiritual doubt. He has left a heritage to his friends and loved ones of unclouded faith in the verities of the eternal God. Faith to him was the evidence of things unseen. He anchored his soul confidently in these realities, in life and in death. He never doubted for a moment that, when he left "his bourne of time and place", he would meet his "Pilot face to face".

"Blessed are the dead who die in the Lord from henceforth: Yea faith the Spirit, that they may rest from their labors; and their works do follow them."

—M. O. Patterson.

Elizabeth Lee Nolan

A few days ago, Elizabeth Lee Nolan, the seven year old daughter of Mr. and Mrs. Lynn Nolan of Belzoni, Miss., and the grand-daughter of Dr. and Mrs. L. M. Clark of Pelahatchie, Miss., died in the hospital in Yazoo City, Miss. She was sick only a short time, but suffered very much.

Elizabeth was a very sweet little girl. She loved her Sunday School and was fond of attending church.

May the blessings of Heaven be upon her bereaved parents and grandparents is the prayer of the writer.

—A Friend.

enjoyable student-directed occasions of the year. The program included boxing and wrestling matches, acrobatics, potato races, and various other "stunts" and features. Students and visitors crowded the gym hall to capacity.

—Arnold Blanton, Cor.

Are you going to the Convention at McComb March 23-25? If so do not fail to send for your identification certificates in order to secure reduced rates. You must have certificates and buy round-trip tickets before you leave home. CAN NOT GET REDUCED RATES WITHOUT CERTIFICATES.

FOREIGN BOARD FACTS

First Fact--

The debt of \$1,813,000 has been reduced by \$712,708.06 received from the Love Offering.

Second Fact--

The Board is trying to meet the denomination half-way in its effort entirely to remove this debt. Hence the budget of requests sent in by the missionaries has been cut down from \$2,183,726.37 to \$1,479,715.21. This severe reduction of what the missionaries felt was their minimum needs will, when the news reaches them at their far-away posts, greatly depress them, but it was absolutely necessary.

Third Fact--

The cuts have been made as impartially as the Board has known how to make them, and, therefore, affect the work of every missionary. The cuts have been made, too, where they would seem to hurt the work as little as possible, though it were impossible to make such cuts without hurting the work. We have, for the 4th year, cut out all requests for buildings of every character, appointed no new missionaries. Besides appropriations have been denied for many schools, native workers, greatly needed literature, etc.

Fourth Fact--

Is it a fact? We hope these halts and hurts in our Foreign Mission work are tentative, but shall they prove to be? If all our people will pull together for the Co-operative Program, and give it a liberal and steady support, this will gradually, but certainly and finally enable the Board to pay its debt and restore the loss which the work now suffers. The present rate of receipts is below last year, not counting the Love Offering. The Love Offering has made it possible for us to keep open all fields and keep all foreign missionaries on them for the present. The regular contributions of Southern Baptists will determine whether this shall continue or not. If we will make the same sort of cuts in home expenditures that the Foreign Board had made in foreign, and by hearty, sacrificial, liberal giving to the Co-operative Program, make it a great success, we will not be long in paying the balance of the Board's debt and catching up with the imperative needs of the work. Such a prospect should thrill every one of us and cause us to do our best. THE FOREIGN BOARD IS DETERMINED TO DO ITS BEST TO GET OUT OF DEBT AND SAVE ITS GLORIOUS WORK. Will everybody do it?

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Box 1595, Richmond, Va.

FOREIGN MISSION BOARD, S. B. C.,

Richmond, Virginia

(Continued from page 12)

"Yes'm. I'd do anything for you Mrs. Bryan."

"Then you enter school Monday."

At first Florida Ann found the school work hard, although she was classed with small children. But Mrs. Bryan or Margaret carefully taught her each lesson. Gradually her interest was aroused and she began to make progress. In a few months she was promoted to a higher grade.

John Bryan was away from the farm much of the time that winter. Sometimes he was gone for weeks and upon his return he would always tell Florida Ann of a visit to her home at Pine Grove, and of her mother's desire that she remain in school.

Winter merged into Spring and Florida Ann grew more ambitious and eager for further promotion. She had dropped her provincialisms and was learning to use correct English.

One afternoon after school she was making some purchases at a dry goods store for Mrs. Bryan, when the lawyer who had urged her to bring suit against John Bryan, entered, and recognizing her held out his hand.

"Have you fully recovered from your injuries, Miss Simmons?" he asked courteously.

"I am still a little lame," replied Florida Ann.

"Lame for months—over six months! My dear young lady you have never realized the extent of your wrongs. It is not too late yet to sue for damages."

"I couldn't do such a thing. They have been so kind."

"That is but to keep you from demanding justice."

"They are sending me to school."

"Indeed! If you had been justly dealt with you would be able to at-

tend any college in the land, and also to provide a comfortable home for your decrepit mother and lame brother. You should think of them. Will you call at my office and consult with me in regard to a suit?"

"No, I don't want to get into a lawsuit."

After the lawyer left her, Florida Ann began to wonder if it was right to let her mother spend her life in drudgery when it was in her power to provide her with luxuries.

"I don't deserve pay for being run over," she assured herself, "but I wish we could have a nice home and mother didn't have to work so hard and have nothing for it."

She was so quiet and solemn-faced when she returned to the Bryan farm that evening that Mrs. Bryan asked:

"Are you growing home-sick, Florida Ann?"

"Not exactly, but I want to see mother and Dave and Jimmie. I wish they didn't hate letter writing so much."

"Margaret is going with John on his next trip across country—that will be next week—and she is going to take some flower seeds and shrubs and beautify your yard."

"Not much use trying to have flowers there," replied Florida Ann with a sigh.

"Wait and see. Perhaps there will be a pleasant surprise for you in flowers when you go home."

As the scholastic year drew to a close Florida Ann began to look forward to her home going with longing mingled with dread. It would be a miserable home after her stay at the Bryans, unless a revolution was brought about and she felt unequal to the task.

(To be continued)

To the Thin: "Don't eat fast."

To the Fat: "Don't eat. Fast."

Juggler.

Will It And Say It In Your Will

Millions of money necessary for our enlarging work of providing for aged and disabled ministers, their widows and dependent orphans should come through the benevolent forethought of faithful stewards. Let us send you our booklet on Wills.

Purchase our Life Annuity Bonds. Liberal Interest Rates.

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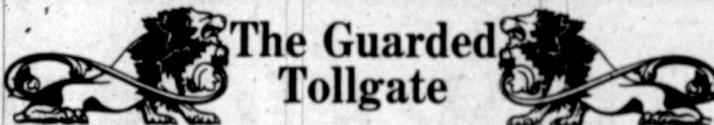
Where Shall I Go for My Health

Asheville, North Carolina

Every natural advantage of climate, beautiful views. The best location in America for a sanitarium devoted to the cure of chronic ailments. Thoroughly equipped sanitarium, recently remodeled and improved. Up-to-the-minute methods. Good rooms, good diets, good service. Excellent care. All individual treatment. NUBIAN GOAT MILK DIETS for delicate stomachs and malnutrition. Specialties: Neurasthenia, High Blood Pressure, Neuritis. Pamphlets Free.

THE BIGGS SANITARIUM, Asheville, N. C.
Nothing To Sell But Service — No Home Treatment

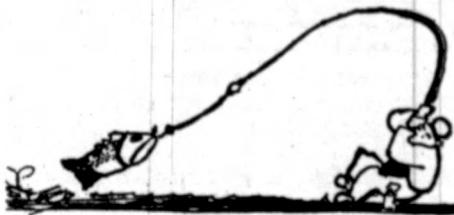
The Guarded Tollgate



The reason why the Lord makes it so hot for some folks—He's trying to make them dread the fire, and they won't unless He scorches them.

Circulation Department News—Number 12

Different Size Sermons



SOME ONE HAS APTLY SAID, "HALF OF WHAT YOU HEAR WAS ALREADY IN YOUR HEAD." THE MOST EFFECTIVE WAY TO DOUBLE THE SIZE OF A SERMON IS TO PUT HALF OF IT IN THE HEARER'S EARS BEFOREHAND THRU RELIGIOUS LITERATURE AND THEN GIVE HIM THE OTHER EXTRA HALF AT THE PREACHING HOUR. THUS HALF THE EFFORT AT BETTER AND MORE EFFECTIVE PREACHING IS DOUBLED IN PREPARING THE SEED BED BEFORE SOWING.



There are fewer people opposed to The Baptist Record than almost any one thing connected with church work. We do not believe that the continual stream of fine remarks is fed for selfish reasons. There must be a cause.



MAKE ALLOWANCES FOR TWO KINDS OF PEOPLE IN THE WORLD—THE NARROW AND THE BROAD. JUST COMMON, PLAIN BIBLE RELIGION HAS ALWAYS WORKED. THE RECORD MAKES A SPECIALTY OF BOOSTING THAT RELIGION.

The Baptist Record

Circulation Department



Don't spend your life looking for an easy way to do things. If you find an easy way, you are deceived. "It is impossible to get something for nothing." The splendid thing about hard church work is that it builds both the worker and the work.



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